# Gray Hayres CROWNED WITH GRACE.

A 3959

# A SERMON

Preached at *Redrith* near *London*, *Aug.* 1. 1654. At the Funerall of that Reverend, eminently Learned and faithfull Minister of JESUS CHRIST

Mr *THOMAS GATAKER.*

By SIMOEN ASHE Minister of the Gospel in *London.*

Together with his studious, laborious, religious Life, and patient, comfortable Death.

Whereunto are annexed many learned Poems and Elegies, both English and Latin, sent from *Cambridg*, and other places.

PROV. 29. 20. *The beauty of old men, is their gray head.*
PRO. 12. 26. *The righteous is more excellent then his neighbour.*

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UMI

To the Reverend, and my much

# HONOURED BRETHREN,

## the Presbyterian MINISTERS of the Gospel within the Province of LONDON.

Brethren,

THe sad occasion of this Sermon, and not any opinion of its worth, hath moved me to presume upon this Dedication. I know that you are sensible of the smart of that providence, which having, not long since, removed worthy Dr Gouge and M. Whitaker, hath also taken from us famous Mr Gataker; and the rather, because they all were not only members of, but also cordiall friends unto our Provinciall Assembly. And these our late losses, may well minde us of the death of many more of our brethren, whose hearts, heads and hands, went along with us in the setting up and exercising of the Presbyterian Government in our respective Congregations, with mutuall assistance, Classicall and Provinciall, both for the Ordination of Ministers, and the more pure administration of the Sacraments.

Mr George Walker. M. Herbert Palmer. M. Edwards. M. John Gere. M. Robrough. M. Love &c.

Hereby doubtless the Lords voice crieth to the City, more particularly unto us the Ministers thereof: Oh, that his Majesty would make us men of wisedom, exemplarily to see his Name! This is the advice of the Holy Ghost, Hear the rod and who hath appointed it. Mic. 6. 9.

*Brethren, I will not undertake to teach you who are able to inſtruct others, what uſe ſhould be made of theſe doleſull diſpenſations. Have we not cauſe to complain, that we did neither thankfully prize, nor fruitfully improve their Miniſteriall gifts, graces and experiences, as we ſhould and might have done?*

*And ſeeing they (though dead) do ſtill ſpeak, by their uſefull Books printed, or their holy Lives remembred, or by both; ſhould not we be conſcientious imitators of their conſtancy and fidelity, in thoſe wayes of holy truth, diſcipline and worſhip, which were heartily approved by them, even unto their death?*

*Moreover, Becauſe ſo many active members of our Province are tranſlated, ought not we who ſurvive, to ſtrengthen one anothers hands the rather, unto double induſtry, with undaunted courage, in our whole Miniſteriall imployment, and to be the more affectionately frequent in prayer, that our good God would make up our loſs, by the more abundant communications of his peculiar grace?*

*And although this ſaying may be ſighed out with ſorrow,* we heretofore had the ſociety and aſſiſtance of the forementioned fellow-helpers, *becauſe now we have them not: yet may it alſo be a matter of incouragement, becauſe our Presbyterian path, hath been trodden without fainting (yea with joy,) by the foot of them, whoſe remembrance will be as a ſweet perfume unto poſterity. Having ſpoken thus much, give me leave (upon the ſame account,) to minde you of ſome few good old Nonconformiſts (unto whom many more might be added) who many years ſince (when under Prelaticall power and oppreſſion) endeavoured, by preaching, printing, praying and ſuffering, to introduce this Presbyterian government which we do now exerciſe.*

Mr Cartwright.
M. Hilderſham.
M. Dod.
M. Cleaver.
M. Dorrell.
M. John Paget.
M. Bradſhaw.
M. Ball, &c.

Though

*Though theſe men diſliked the uſe of ſuperſtitious Ceremonies, yet they oppoſed their tenents and practice, who ſeparated from the Church of* England, *condemning it, and the Miniſtery of it as Antichriſtian: But they ſtudiouſly ſought to maintain the unity of the Spirit in the bond of peace, whoſe labours God bleſſed to the converſion of thouſands of ſouls, and to the maintaining of the power of godlineſs all their dayes, and whoſe profitable Works do ſtill praiſe them in the gate? But what need I look ſo farre backward, ſeeing we can eaſily remember a great company who formerly joyned with us here in* London, *in ſetting up and exerciſing the Presbyterian government (beſides the many others in the ſeverall parts of the Land) who now are of chief note for Learning and Piety, in both Univerſities and other places; whoſe hearts and prayers (I am confident) ſtill go along with us, for our incouragements.*

D^r *Harris.*
D. *Arrowſmith.*
D. *Tuckney.*
D. *Wilkinſon.*
D. *Chambers.*
D. *Wallis.*
M. *Lea.*
M. *Timothy Dod.*
M. *Gawdry.*
M. *Blake.*
M. *Burgeſs.*
M. *Gower.*
M. *Roberts.*
M. *Burdall.*
M. *Strickland.*
M. *Cauton.*
M. *Fiſher.*
M. *Allen Gear, &c.*

*As this bright cloud of ſo many witneſſes (ſome in Heaven and ſome on earth) may be relieving unto our mourning hearts under our great loſs; ſo (bleſſed be God) we have not yet cauſe to complain with the Prophet, that* there is no cluſter * *: for though much contempt is caſt upon us (by many, who rather ſeek great things for themſelves in the world, then the things of Jeſus Chriſt) as an inconſiderable number, yet we have (I will ſpeak it to the praiſe of the Lord) threeſcore Presbyterian Miniſters within the precincts of our Province, who preach profitably, and live godly, who are not tainted with the erroneous tenents either of the Arminians, Antinomians or Anabaptiſts. And the moſt high will (I humbly hope) incouragingly appear farther for us in theſe pathes, which (as our conſciences be perſwaded) are chalked out in the Scriptures of truth, for the welfare of his Churches, and the honour of his own Name by*

* Mic. 7. 1, 2.

Jeſus

Isa. 4. 5. *Jesus Christ.* Upon all the glory shall be a defence.

*I will conclude this my addreſs unto you (my much honoured brethren) with this hearty prayer, that you may hold on in this good old way, till you be gray-headed; nothing doubting, but that your hoary heads will be a Crown of glory, being found in theſe wayes of righteouſneſs.*

*Your loving brother, and fellow*

Novemb. 24th 1654.

*labourer in the work of the Goſpel,*

SIMEON ASHE.

PROV. 16. 31.

*The hoary head is a Crown of glory, if it be found in the way of righteousnesse.*

WHosoever knew this Reverend man (either by his own acquaintance or the true Report of others) whose Funerall doth occasion this great Assembly, will acknowledge that my Text is suitable unto the occasion of our meeting. The Lord make my Sermon as serviceable as I know my Text to be seasonable.

These *Proverbs* are grave Senteuces full of worth and weight, which are the rather to be pondered seriously because of the Authours wisedom and authority; *The Proverbs of Solomon, the Son of David, King of Israel*; They are intire Propositions (especially from the beginning of the 10th Chapter) and therefore (for the most part) to be considered without any context or coherence at all. Every Proverb is like a precious Pearl tending to inrich all them with spiritual wisedom, who shall make faithfull improvement thereof through Gods speciall grace. Prov. 1. 1.

In the handling of this Proverb (which I have chosen to be the matter of my present discourse) I desire you to attend

1. The division of the Text.
2. The Interpretation of the words.
3. And the divine truth from hence tendred unto our consideration.

The parts of the Text (being an intire Proposition) are two.

1. The Subject.
2. The Predicate.

The Subject or the matter ſpoken unto is, *The hoary head.*

And the Predicate or that which is aſſerted lieth in the words following, *It is a Crown of glory if it be found in a way of righteouſneſſe.* Wherein two things are notable.

1. The high commendation given of old age, *The hoary head is a Crown of glory.*

3. The limitation which is warily added, *If it be found in the Way of righteouſneſſe.*

Thus from the Text divided I put forward to the explication of the words herein uſed; And becauſe the propoſition is conditionall, I will firſt open the words in the aſſertion, and ſecondly, thoſe which are in the condition.

Firſt, In the aſſertion two things are inquirable.

1. What is meant by *the hoary head?*
2. What is to be underſtood by the *Crown of glory?*

In this phraſe *the hoary head* there is a double Metonymy.

1. A Metonymy of the effect for the cauſe, *viz. hoary head* put for old age the cauſe thereof.

2. And a Metonymy of the adjunct for the ſubject, the hoary hairs for the perſon upon whom they are to be found.

There is alſo a Synecdoche in the expreſſion, *viz.* one part put for the whole; The head for the whole perſon aged.

And the language is likewiſe Metaphoricall, for man in his declining age ſeemeth to be compared unto the Winter, the latter part of the year, wherein the ſuperficies of the earth is white, being covered with hoary froſt. This Interpretation is according to ſundry parallel paſſages in the holy Scriptures. *I am* (ſaid *Samuel*) *old and gray-headed*; And *with us* (ſaid *Eliphaz*) *are the gray-headed and very aged men much elder then thy Father.* Therefore the Rhetorick being taken off the words, it appeareth, that by the hoary head is ſignified the aged perſon.

1 Sam. 12. 2.
Job 15. 14.

If enquiry be made, what is meant by the *Crown of glory?* I anſwer, that there is an Hebraiſm in the words, *viz. a Crown*

of

*of glory* put for a glorious Crown: The word *glory* noteth credit or excellency, as when the *ſtrength* of the young man is called *his glory*. Some do render the phraſe, *A Diadem of glory*, The Diadem properly ſignifying *a wreathed hatband, with which the ancient Kings did content themſelves, as thinking that a Crown only belonged to their gods*. Let it be noted that it is more then a *garland* which may belong to ſome Conquerour in one exploit, though in all other regards a perſon mean and inconſiderable. The Crown is appropriated rather unto Kings and Queens amongſt the children of men, and here it is ſet upon the head of the aged perſon to betoken peculiar honour appertaining to old age; Although the phraſe is variouſly rendred by Interpreters *a Crown of glory, a Crown of comelineſſe, a Crown of ornament*, yet the ſenſe is the ſame in the judgement of all, *viz.* that *old-age is honourable*. And to this purpoſe is the Crown applied unto others in the holy Scriptures, *viz.* by *Solomon* unto Parents and their children mutually. *Childrens children are the Crown of old men, and the glory of children are their Parents*; and upon the ſame account the Apoſtle *Paul* calleth the *Philippians* his *Crown*, eſteeming it his high honour that they were brought to Chriſt by his Miniſtry.

Prov. 20. 29.

*Diadema a Da circum, & Suo ligo.*

*Corona decoris, eſt metaphora a regibus.* Cartw. *Corona ornatiſſima vel ornatus vel Corona ornans.* Piſc.

Prov. 17. 6.

Phil. 4. 1.

Secondly, In the condition annexed, *If found in the way of righteouſneſſe*, there are three things enquirable, *viz.*

1. What is ſignified by *righteouſneſſe*.
2. What the word *way* doth ſuggeſt.
3. What is hinted in this expreſſion, *viz.* of being *found in this way*.

For the firſt, I will not ſpend time in reporting either the various acceptions or uſes of the word *Righteouſneſſe* in the holy Scriptures. In this place it noteth a carefull conformity unto the revealed will of God, all whoſe Commandments are *righteouſneſſe*; In which reſpect *Moſes* ſaith, *This ſhall be our righteouſneſs if we obſerve to do all theſe Commandments*. For in ſo doing we do *ſuum cuique tribuere*, give every one their right, *viz.* God, our ſelves, and our neighbours, receive due reſpect by obedience rendred unto laws divine.

Pſa. 119. 138.

Dan. 6. 25.

Now before I apply Righteouſneſſe in this ſenſe unto the truth in the Text, I muſt neceſſarily diſtinguiſh betwixt righteouſneſſe Legal and Evangelical.

1. Legall righteouſneſſe conſiſts in a compleat conformity unto Laws divine in their utmoſt latitude; And thus our
Eccl.7.29. 1 Joh.2.1. firſt Parents were habitually righteous at their firſt creation, and our bleſſed Saviour was actually *Chriſt the Righteous*, But all *Adams* poſterity fall ſhort hereof both in their nature and practice. As in the eſtate of unregeneracy the Apoſtle concludeth *all under ſin*, and ſaith both of Jews and Gentiles,
Rom.3.9,10. *There is none righteous, no not one*; So in the eſtate of Regeneration, ſo many are the imperfections of them who are moſt compleat on earth, that in the ſenſe aforeſaid they cannot be accounted righteous. Though *David* is called a *man*
Act. 13.22. *after Gods own heart*, yet his praier and teſtimony do atteſt
Pſa. 143.2. this truth, *Enter not into judgement with thy Servant, O Lord, for in thy ſight ſhall no man living be juſtified.*

2. But in a Goſpel ſenſe, according to the indulgence and conſtruction of free rich grace, Gods gracious ſervants are ſaid to be righteous. Thus God himſelf ſpeaketh of *Noah*,
Gen.7.1. Luk.1.6. *Thee have I ſeen righteous before me.* And this character the holy Ghoſt giveth of *Zechary* and *Elizabeth*, *They were both righteous before God.* And this Evangelicall righteouſneſſe doth conſiſt 1. partly in their ſincere endeavour to reach perfection, in which reſpect they are deſcribed to be ſuch
Iſa.51.1. who *follow after righteouſneſſe*, whereupon God accepting the will for the deed doth call them rigbteous. 2. And principally, in the imputation of Chriſts righteouſneſſe unto them upon
2 Cor.5.21. Phil.3.9. their humble fiduciall cloſures with him by faith unfained,
Jer.23,6. who is the *Lord our righteouſneſſe*; Now of this righteouſneſſe is the Text to be underſtood.

The ſe ſecond Quæry was, What doth the word *way* ſuggeſt?

Pſa.39.12. I anſwer, That Gods Servants being as *ſtrangers and ſojourners* in this world, and their life being a travelling toward hea-
Heb. 11.9,10, 13,14. ven their long home, where they look for their everlaſting abode; their holy converſation on earth is called their *way*, which

which suggesteth both the activity and progresse of Gods grace in the fruits thereof. This *Solomon* seemeth to speak unto, very clearly and fully, *The path of the righteous is as the shining light which shineth more and more unto the perfect day.* Prov. 4. 18.

And to the third demand, I answer, That a person may be said to be *found in the way of righteousnesse*, when there is conspicuity and permanency in a godly conversation; when the candle of grace lighted in the heart doth discover it self by its shining, and is kept burning (according to the advice of Christ) *that men may see his good works*, as it is said, that *Paul saw the grace of God*, in the Christians at *Antioch*; so here when the seed of righteousnesse rooted in the hearts of aged persons doth so bud and fructifie in their lives that such who converse with them do or may finde apparent effects of Gods grace in them, then they are found in the way of righteousnesse. I shall not bestow any more words, or time, in the Exposition of the Text, but proceed according to promise, unto the handling of that seasonable Point of Doctrine which is held forth from this Text. *The hoary head is a Crown of glory if it be found in the way of righteousnesse.* Mat. 5. 16. Act. 11. 23.

*That Old age attended with the power of grace and the practice of Religion, is a matter of much honour and commendation.* Doct.

Let it be considered from the language in the Text how farre this Truth doth extend, *viz.* indefinitely to all aged persons who be truly pious;

1. Of both Sexes, both men and women.

2. Of all ranks and conditions in the world, whether high or low, rich or poor, whether more nobly descended or more mean and contemptible in regard of descent, whether on the Throne or at the footstool.

3. Of all qualities, in regard of naturall or acquired accomplishments, whether corporally beautified, or deformed, whether more or lesse enriched with the ornaments of the minde, *viz.* learning and other abilities for employment either in Church or in Common-wealth.

4. Of all callings and negotiations amongſt men, whether ſacred or civil, whether by land or ſea, whether in times of warre or peace.

5. And this truth, in this latitude, hath been, is, and will be appliable unto all aged perſons, found in the way of righteouſneſſe, in all the ages of the world. This is notable from the Original, for as the propoſition is univerſall in reference to all hoary heads found in the way of righteouſneſſe, ſo there is no verb to limit it unto any term of time, either paſt, preſent, or to come, but the holy Ghoſt aſſerts this truth, in relation to all ages and times of the world: That heretofore, and for the preſent, and for the future, the hoary head in the way of holineſſe, hath been, and now is, and hereafter to the end of the world will be a Crown of glory.

*Quo magis homo feſtinat ad finem, tanto eſt vere venerabilior*, Clem. Alexand.

I ſhall proceed gradually in the proof of the Point, in reference to the two branches of it.

Eccl. 12. 5. *Flores cæmiterii.*

Iſa. 9. 15.

Gen. 25. 8.

Judg. 8. 32.

2 Chro. 29. 28.

*Summa eſt, ſenectutem illam præſertim quæ piis a Deo donatur, honorandam eſſe.* Cartwr. in Text.

Prov. 12. 26.

Acts 21. 16.

Luk. 2. 36, 37.

Firſt, Old age in it ſelf, is a matter of commendation: *The beauty of old men is the gray head*: In which reſpect (as ſome Expoſitors judg) the hoary head is compared by *Solomon*, to the *Almond tree flouriſhing*, when the white bloſſoms do render it very beautifull. And hence alſo it is, that according to the Heraldry obſerved in the holy Scripture, *the Ancient and the Honourable* are both placed together, and many of Gods Worthies there recorded, have this character of honour put upon them, that they *died in a good old age and full of dayes* (viz.) *Abraham, Gideon, David.*

Secondly, The addition of holineſſe unto the hoary head, addeth much unto the glory of the aged perſon: and this the holy Ghoſt doth chiefly intend in the Text. For the righteous *eatenus*, becauſe righteous, *is more excellent then his neighbour.* And therefore under this Notion, many are regiſtred in holy writ to their everlaſting credit in the Church of Chriſt, (*viz.*) *Mnaſon of Cyprus that old Diſciple*; and *Anna, a Propheteſſe of a great age, a Widow of about fourſcore and four years, who departed not from the Temple, but ſerved God, with faſtings and prayers night and day.*

Now that righteouſneſſe giveth weight unto the Crown which

which aged perſons do wear, may be abundantly manifeſted.

1. Becauſe it is one part of *Gods image in man*, with which he was adorned at his firſt creation, which was *his glory*, loſt by his fall, and which is *reſtored* by his Regeneration. *The new man, after God, is created in righteouſneſſe.* Eccl.7.29. Rom.3.20. Eph.4.24.

2. Becauſe aged perſons, thus qualified, are the Emblems of God himſelf, who is called *the ancient of dayes*; and of Jeſus Chriſt, in whoſe metaphoricall deſcription, this is one expreſſion; *His head and his hairs were white like wool.* Dan.7.9,13. Rev.1.14.

3. Becauſe the righteous are admitted into near relation and affection with God who *is their Father, and loveth them dearly. The Lord loveth the righteous. The righteous ſhall ſhine in the Kingdom of their Father.* Now it was *Davids* honour (as he valued it) to be *Son in law to King Saul:* And who doth not judge, that it was much to the repute of *Daniel*, to be called *A man beloved by the Lord. Since thou becameſt mine* (ſaith God himſelf to his people) *and waſt precious in my ſight, thou haſt been honourable.* Matth.13.43. Pſal.146.8. 1 Sam.18.23. Dan.9.21. Iſa.43.4.

From theſe three heads of Arguments jointly conſidered, the truth under hand, may be undeniably concluded. *That the hoary head is a Crown of glory, if it be found in the way of righteouſneſſe.*

The Application followeth, which I will give, in manifold Uſes, under four heads.

The firſt ſort of Uſes are for Information in three particulars well worthy our conſideration. *Uſe* 1. Information.

1. Hence it followeth, that no qualification whatſoever, wherewith the children of men can poſſibly be adorned, is of ſo great worth as godlineſſe; becauſe this is ſaid to ſet a glorious Crown upon the heads of them who are bleſſed with it. I grant that there are many natural ornaments and acquired accompliſhments, which may gain reſpect, but it is righteouſneſſe which wins the Crown. Therefore *Solomon* ſaith not, The hoary head is a Crown of glory, if found in the way of raiſed parts, of great learning, of martiall courage, of large commands in the world, or of ſucceſſefull trading to become wealthy,

wealthy, but if it be found in the way of righteouſneſſe. Though people who are under no higher principles then ſenſe and humane reaſon are of another opinion: *They bleſſe the covetous whom God abhorreth,* and *they do call the proud happy,* becauſe *ſet up,* when others are abaſed; becauſe *delivered* when others are in diſtreſſe: yea though many boaſting themſelves in the multitude of their riches, do bleſſe their own ſouls; yet both God and all thoſe whoſe judgements are guided by his word, are of another minde. My text telleth you the thoughts of wiſe *Solomon,* and if you will hearken unto his father *David,* you ſhall underſtand, that his apprehenſions were not different. The *Saints* (ſaith he) *and the excellent in whom is all my delight.* Whence it is notable, that the Pſalmiſt there doth not only expreſs his judgment perſonally, but he typically reports the ſenſe of Chriſt, to give to underſtand, that himſelf a man according to Gods heart, yea and Chriſt Jeſus infinitely above himſelf, give this eſtimate of holy perſons, that they are incomparably excellent. And if this be not ſufficient to clear the truth of my inference, conſider his confident aſſertion to *Saul* his Courtiers, who prided themſelves in their Courtſhip, and deſpiſed him as a man rejected. *Know that the Lord hath ſet apart him that is godly for himſelf*: whereas all other perſons whatſoever are looked upon by the Lord as lumber, theſe are *his peculiar treaſure.*

Pſal.10.3. Mal.3.15. Pſal.49.6. with 18. Pſal.16.2. Pſal.4.3. Exod.19.5. with ca.33.16.

2. The ſecond corollary is this: If righteouſneſſe be a Crown, though it be attained in old age only, then how much more honourable are they, who have been found in the way of righteouſneſſe all their life long; from their youth, till their heads are gray. This great commendation, did appertain unto *David, O God* (ſaith he) *thou haſt taught me from my youth, and hitherto have I declared thy wondrous works. Now when I am gray headed, O God forſake me not.* And this honour S^t *Paul* putteth upon *Andronicus* and *Junia, They are of note among the Apoſtles, who alſo were in Chriſt before me.* It maketh very much to the credit of Chriſtians, when grace which bloſſomed upon them in the ſpring of their youth, doth abide green

Pſal.71.18,18 Rom.16.7.

green and flouriſhing in the winter of their age; This might be many waies illuſtrated, 1. They have ſerved the Lord ſundry Apprentiſhips; It is an honour *to ſtand* (to have a ſetled abode as ſervants) *before Kings:* Thus the Queen of *Sheba* expreſſeth her ſelf in reference unto them who alwaies waited upon King *Solomon, Happy are thy men, and happy are theſe thy Servants who ſtand continually before thee.* Now this, and greater then this, is the renown of them who have been for many years not only retainers but dwelling-ſervants with the Almighty. 2. They have often been in the field with Chriſt their Captain, they have fought many battels, and have received many wounds under his Colours and command: The holy Ghoſt hath ſeen cauſe to record in holy Pages ſome of *Davids Worthies* who had made many brave adventures, and done famous exploits in years paſt and gone. And what more ordinary then for Souldiers to ſet forth their own commendations, by relating how many years attending on the Army, with hazards run and wounds received; Now the old Souldiers of Jeſus Chriſt are much more worthy high reſpect, having been found all along in the waies of righteouſneſſe; Such a ſtandard-bearer was *Samuel* who received preſs-money from God while he was a childe, and could when gray-headed ſo pleade his righteouſneſſe that it will be alwaies remembred to his credit and reputation. *I am old and gray-headed, Behold, here I am, witneſſe againſt me before the Lord, and before his Anointed; whoſe Oxe have I taken, or whoſe Aſs have I taken, or whom have I defrauded? whom have I oppreſſed, or of whoſe hand have I received any bribe to blinde mine eyes therewith? and I will reſtore it you:* But alas how few amongſt them who have had power in their hands can we finde, that in their age are thus found in waies of righteouſneſſe? 3. They have endured manifold oppoſitions, loſſes, and hardſhips from cruell perſecutors; Many hot Summers have ſcorched them, and many cold winters have pinched them, they have ſuffered much from open enemies and fained friends, becauſe of their couragious faithfulneſſe to Jeſus Chriſt, not daring to depart from the way of righteouſneſſe.

Pro. 22. 29.

1 Kin. 10. 8.

2 Sam. 23.

*Enumerat miles vulnera.*

1 Sam. 3.

1 Sam. 12. 2, 3.

The Apoſtle *Paul* reckoneth up his ſufferings as ſo many
1 Cor. 11. 18. Enſigns of honour, *I will glory alſo*; (ſaith he,) And in what
doth he glory? why, he tels you, *In ſtripes above meaſure, in*
23, *priſons more frequent, in deaths oft: Of the Jews five times I*
24, *received fourty ſtripes ſave one: Thrice was I beaten with rods,*
*once was I ſtoned, thrice I ſuffered ſhipwrack, a night and a*
25, *day I have been in the deep; In journeying often, in perils of*
*waters, in perils of robbers, in perils by mine own Countrey-*
26, *men, in perils by the Heathen, in perils in the City, in perils*
*in the Wilderneſſe, in perils in the Sea, in perils amongſt falſe*
27. *brethren; In wearineſſe and painfulneſſe, in watchings often,*
*in hunger and thirſt, in faſtings often, in cold and nakedneſſe:*
Philem. 9. And *Paul the aged and now alſo a priſoner of Jeſus Chriſt.*
Thus this ancient Champion of Chriſt ſeems to look upon his ſeverall many years hardſhips as ſo many Pearls with which his Crown was beautified and enriched. And doubtleſſe they are ſo in the account of all them whoſe judgements are rectified by the word of truth.

The Third Conſequence or Uſe of Information is this, That it is a very advantagious ſervice to be inſtrumental in promoting the work of Goſpel-righteouſneſſe in the hearts and waies of men, becauſe by means hereof they receive no leſſe then a Crown of glory. Hence it was that Saint *Paul*
Philem. 19. writeth thus to *Philemon*, *Thou oweſt unto me thine own ſelf*; How infinitely beyond all ſublunary accomodations are the revenues which come in by grace! The Crown is the higheſt honour that can be beſtowed upon the children of men, and no gain is comparable to that which is received by god-
1 Tim. 4. 8. lineſſe; *Godlineſſe is profitable unto all things, having the promiſe of the life that now is, and of that which is to come*; yea, the greateſt profit which we are capable to receive from God
Heb. 12. 10, 11. himſelf, is to be *made partakers of his holineſſe*, and the *fruit of righteouſneſſe* is from peculiar paternall love, proper to them whom God doth diſcipline as his Adopted children: This I note, both to diſcover unto the people of the world who are their beſt Friends, and to work in their hearts more high eſtimations of the Miniſters of the Goſpel whom God hath

hath ordained to bring ſinners *to Chriſt, that they might be the righteouſneſſe of God in him.* And howſoever the carnall and unthankful world diſregard us, yet the Lord doth ſo highly value this our work, that he will certainly abundantly recompenſe it, *They who turn many to righteouſneſs ſhall ſhine as the Stars for ever and ever*: Whereas men do moſt eſteem and moſt liberally reward ſuchwho are inſtruments to reſtore their health, to raiſe their outward eſtates, and to preferre them unto places of greatneſſe in the world; The moſt high God who ſetteth a higher price upon holineſſe, will make it manifeſt at the laſt day, that thoſe who ſtudy to bring men into the waies of righteouſueſſe ſhall be moſt advanced. It hath been looked upon as an honourable employment to ſet the Crown on a Kings head, and doubtleſſe it is no leſſe but far greater to be an inſtrument according to divine inſtitution to crown ſinners with righteouſneſſe. Conſider that this was foretold by an Angel as an exceeding great honour to be put upon *John the Baptiſt* Chriſts harbinger, *Many of the Children of Iſrael ſhall he turn to the Lord their God, and he ſhall go before them in the ſpirit and power of Elias, to turn the diſobedient to the wiſedom of the juſt.*

2 Cor. 5. 19, 21

Dan. 12. 13.

Luk. 1. 16, 17.

The fourth and laſt inference by way of Information is this, *viz.* That therefore the death of aged godly perſons ſhould be much lamented. *David* and all *Iſrael* wept over dead *Abner* upon this conſideration, *A great man is fallen*; Now who are to be eſteemed great if not thoſe who are rightfully crowned? And ſuch are the aged being found in the way of righteouſneſſe. The Prophet *Iſaiah* bringeth in the *ancient* amongſt thoſe perſons of higheſt place and power, whoſe removall doth weaken both Church and State. And this is one ſtrain in *Jeremiah* his Lamentations, *The Crown is fallen*; Now in a ſafe ſence, though not the ſame, we may apply it unto the death of the meaneſt, whoſe hoary heads were found in the way of righteouſneſſe; but it is ſingularly applicable, when an ancient, prudent, pious Miniſter is tranſlated by death: Such a providence upon the death of *Elijah* cauſed *Eliſha* to *cry out, My Father, My Father, the*

2 Sam. 3. 31, 34, 38.

Iſa. 3. 2.

Lam. 5. 16.

Iſa. 3. 2.

2 Kin. 2. 12.

*Charet of Iſrael and the horſemen thereof.* And truly ſuch occaſion of mourning is adminiſtred this day upon our loſſe of the Reverend, Learned, and godly man, whoſe Funerall we now celebrate. Neither doth his death alone but the diſſolution of ſundry other grave and gracious Miniſters of the Goſpel, not long ſince, in the Neighbourhood, call for our tears and lamentations before the Lord. The Lord rightly affect us with theſe ſtroaks, and give us the ſanctified improvement of them through his grace.

Mr *Walker.*
Dr *Gouge.*
Mr *Whitaker*

*Uſe* 2. Of Reproof.

The ſecond Uſe followeth, which is for reproof of three ſorts of people.

1. Of thoſe aged perſons who ſeem to be aſhamed of their old age, by taking courſes to hide it, that they might be accounted young, whereas my Text tels us, that the hoary head is a Crown, and the ſame wiſe *Solomon* ſaith elſewhere, The beauty of old men is the gray-head: And the Apoſtle *Paul* ſpeaketh of his old age as his credit, and that which ſhould render him the more reſpectfull, *Being ſuch a one as Paul the aged.* Some of the Ancients took occaſion in their daies to blame very ſharply ſuch perſons who either picked out their gray hairs, or elſe did colour them artificially, that they might not be reputed old; And this advice was added to the reproof, that they ſhould rather pluck up their luſts then pick out their gray hairs, as rendring them many thouſand times more unlovely and diſhonourable: Beleeve it you gray-headed perſons, that your covetouſneſſe, frowardneſs, hypocriſie, and unrighteouſneſſe do make you reproachfull, whereas your age with holineſſe would be your honour.

Pro. 20. 29.

Philem. 9.

*Illi canos tinguendo, præcipuam reverentiæ prærogativam dedecore afficiunt. Vellendi ſunt non pili, ſed cupiditates.* Clem. Alex.

2. Of thoſe whoſe wicked converſation doth caſt diſ-reputation upon the Crown which God by their many years hath ſet upon their heads. That Proverb is appliable unto them, *As a Jewell of Gold in a Swines ſnout, ſo is a fair woman which is without diſcretion.* Complexion doth not ſo much beautifie as folly doth blemiſh ſuch a perſon: In like manner it is very unſeemly to ſee ſilver hairs ſoyled with a ſinfull, debauched converſation; How do oaths, lies, ſcurrilous curſed ſpeeches and other wickedneſſes caſt mire and faſten ruſt upon

Prov. 11. 22. *Dignitas in indigno, eſt ornamentum in luto.*

upon the Crown of old-age. In dealing with these gray-headed sinners I may apply those words of *Moses, Do ye thus reward the Lord ye foolish people and unwise?* Is this the requitall which you return unto God for his many years patience exercised towards you, and the manifold experiences with long-continued goodnesse showred down upon you? Do not you your selves look for better fruit from the trees which you have carefully preserved many winters, and painfully watered many Summers? But if these convincing expostulations will not awaken and reform these people who are weather-beaten in wickednesse, and by long soaking in sin are habituated to do evil, I must minde them of that heavy message delivered from the Lord by the Prophet *Isaiah, The sinner being an hundred years old is accursed.* The old impenitent sinner, whatsoever his place, his parts, or his respect in the world be, is accursed. Gods curse is not only threatned, but already in a great measure executed upon him, *He is cursed,* cursed in his soul, and cursed in all his enjoyments and concernments, during the time of his impenitency and unreformednesse. Here I might be large in discovering the expressions of divine displeasure against people, old in evils as in years, whose decayed, decrepid, withered, weakened bodies might expect pity. The Prophet *Jeremiah* saith, *I am full of the fury of the Lord, I will pour it forth upon the aged and him that is full of daies.* And Gods threatning runneth thus, that neither he himself nor those whom he will incense against them, shall *have any compassion upon the old man, or him that stoopeth for age or the man of gray hairs.*

Deut. 32. 6.

Isa. 65. 20.

*Patientia laesa, vertitur in furorem.*

Jer. 6. 11.

2 Chro. 36. 17. Deut. 32. 25.

3. Of them who make the aged the objects of their derision. Mr *Cartwright* hath this note upon the Text, that God hath by this Crown of gray hairs vindicated the aged from all the discredit which their stooping or other infirmities might seem to expose them unto: And it is observed by some that though decrepid old age be suggested in the language of the Text, yet *Solomon* doth assign it the Crown. This I suggest the rather to give a check unto the young wanton wits which are apt to break jests upon the aged, because of some

*Notant Hebraei. non senilem, sed decrepitam significari aetatem.* Cajet. in Text.

seeming uncomelinesses which accompany that condition of life. Guilty in this kinde was he who scoffingly asked the old man whose body was crooked by reason of old age, *Whether he would sell him a bow?* These green heads do not consider the greatnesse of this sin in Gods account, who puts this fault into the catalogue of such miscarriages which usher in desolating judgements, *viz. The childe shall behave himself proudly against the ancient*; And this sin is the more hainous and provoking, when those aged persons are abused, whose near Relations, Offices of honour, accompanied with the power of godlinesse, do call for all expressions of respect and esteem. *Solomon* is smart in his reproof of children, who in this kinde offend towards their naturall parents, *The eye that mocketh at his Father and despiseth to obey his mother, the Ravens of the valley shall pick it out, and the young Eagles shall eat it.* How many times are those brought unto the Gallows (as the confessions of some in such cases have manifested) through Gods just judgement who have been chargeable with guilt of this kinde? And how heavy was the hand of God upon many little children for mocking *Elisha* the Prophet, *There came forth little children out of the City, and mocked him, and said unto him, Go up thy bald-head, Go up thou bald-head; And he turned back, and looked upon them, and cursed them in the Name of the Lord, and there came forth two she-bears out of the Wood, and tare fourty and two children of them.* How far this derision of the man of God did reach, I now enquire not, whether to his Function, with relation to his Master *Elijah* lately taken up into heaven, or only unto his baldnes, But this is notable, that childishnesse and ignorance will not secure such from divine revenge who do dare to deride the aged: What therefore may they expect who have more years on their backs, and shonld have more grace in their hearts, then to adventure upon this sinfull provocation. But yet there is a higher step of aggravation to be added, *viz.* when righteousnesse it self which is the chiefest Crown of the aged, is the object of mens derision; when meerly the tenderness of mens consciences and their exact walking according

Isa.4.5.

Pro. 30.17.

2 Kin.2.23,24

cording to the Word of God doth lay them open unto the jears of men. The Apoſtle telleth us that *ſuch deſpiſe not man only but God alſo*, and he rendreth a double reaſon thereof, *viz.* becauſe God hath *called us to holineſſe*, and hath *likewiſe given us his Spirit* to work it: I remember the words of *Solomon*, which are appliable to my purpoſe, *Whoſo mocketh the poor reproacheth his maker*; And the ſpeech (as Mr *Cartwright* noteth upon the place) extends unto jearing at any bodily defect or deformity whatſoever, whereof God is willing to be accounted the Authour. How much more will the Lord interpret thoſe deriſions to reach himſelf, which people ſhall dare to caſt upon his own image in his ſervants, which is their Crown and beauty? For if God take himſelf to be concerned in the creatures affliction, how much more then in that which tends to his perfection? This way of wickedneſſe argueth a graceleſſe frame of heart, and to them who walk in it may be applied the ſharp words of the Prophet, *Againſt whom do you ſport your ſelves? Againſt whom make you a wide mouth, and draw out the tongue? Are ye not children of tranſgreſſion, a falſe ſeed? Iſhmael* by *mocking Iſaac* made way for his own *rejection*, and doubtleſſe they are not farre from ruine who have travelled ſo long in ſinne that they are got into *the Chair of Scorners*; When I remember the heavy curſe given out againſt *Cham* for mocking his old Father *Noah* (for it's conceived that he was thus far guilty) when in an uncomely poſture by reaſon of his drunkenneſſe; I tremble to think what will become of them who break briniſh jeſts with prophane Satyricall ſpirits upon Gods ſervants for their ſanctity. We reade in holy Story that *Michol Davids* wife *deſpiſed him in her heart*, and ſpake tauntingly to him upon his zealous dancing before the Lord, and the holy Ghoſt hath concluded the Hiſtory with this report, *Therefore Michol the daughter of Saul had no childe unto the day of her death*. And ordinarily this curſed *courſe* is attended with the heavy curſe of everlaſting ſpirituall barrenneſſe. The Lord grant that theſe hints may through his bleſſing, give ſome check unto that prophane boldneſſe, which too frequently

1 Theſ. 4.7,8.

Prov. 17.5.

*Quicquid aliquod rides, ridet illius opificem.* Mercer

Iſa. 57.4.

Gal. 4.29,30. with Gen. 21.9,10. Pſa. 1.11.

Jer. 9.21,22,25.

2 Sam. 6.16, 20,23.

quently breaketh forth amongst the children of men.

*Use 3.* Of Examination.

I proceed to the third Use which shall be for triall; For it much concerneth all sorts to know how this righteousnesse may be discerned, which is a Crown of glory to the hoary head. The necessity of this enquiry may be manifested by these two considerations.

1. Because there are several mistakes in this matter of righteousnesse amongst men. For there are many who only appear outwardly to be righteous, when the *inside* discovereth the contrary, being *full of hypocrisie*. And there is something like unto justice, *which is highly esteemed amongst men, though it be abomination in the sight of God.*

Mat.23.28.

Luk.16.15.

2. That we may neither arrogate nor deny this Crown to our selves groundlesly, and also that we may be the better able to judge unto whom we are bound to give this honour which God hath put upon them. For as it is the duty of all, so it is the care of Gods people in this particular (as in other cases) *to guide themselves by discretion and judgement.*

Psa.112.5.

Four notes of the righteous.

Now those whom God accounteth truly righteous may be known,

1. By their unlimited respect unto Gods whole will revealed in his word, as the rule of their obedience for the matter of it. This is the character given of *Zachary and Elizabeth, They were both righteous before God, walking in all the Commandments and Ordinances of the Lord*; Therefore here the Query must be, both What is the rule of our conversation? and Whether our endeavours be extended according to the rules of the Scripture universally? For multitudes steer their course rather according to the *compasse* of humane Ordinances then divine Institutions; And amongst them who seem to have recourse unto Scripture guidance, many are meerly partiall, picking and choosing according to their pleasure, as *Herod* who heard *John the Baptist, and did many things*, but there was one defect wich undid him. And the like might be observed concerning the young man, who fell short in regard of his worldly-mindedness.

Luk.1.6.

Isa. 29.13.

Mar.6.20.

Matth. 19.20, 21,22.

2. By minding the manner, together with the matter of their

their obedience. To this purpose are the words of *Moses*, *This shall be our righteousnesse if we observe to do all these Commandments before the Lord our God as he hath commanded us.* Deut.6.25. As this Scripture speaketh to the former note, *viz.* there is an observing to do all, *q. d.* there is a *respect unto all Gods* commands, as *David* expresseth it, So it suggesteth reference to the modality with the materiality of our performances. Psal. 119.6. A principle of righteousnesse will move a man to doe Gods Commandments as before him, and as he hath commanded: Whereas his Majesty requireth that good duties shonld be well done, they esteem it just and equal to endeavour this, not daring to satisfie themselves with outwardnesse and formality, *opus operatum* will not down with the person who is regularly righteous; Therefore people in the proof of their righteousnesse must consider what care they take to be reverent, humble, affectionate, spirituall and upright in their services before the Lord. *Quemadmodum sicut*, Calv. Vatab. Isa.1.17.

3. By labouring after growth in grace and a more full conformity unto the Laws of the Lord and his deservings; *The path of the righteous* (saith *Solomon*) *is as the shining light which shineth more and more unto the perfect day.* Pro.4.18. The Sun doth not more naturally in its progresse move towards *high noon*, then a gracious heart worketh towards perfection. The Apostle *Paul* having reported his own practice in *pressing forward towards the mark*, addeth, that those who are sincere are *thus minded*, and he calleth them *perfect* becaus thus they are in their own aims and endeavours, as in divine acceptance. Phil. 3.13,14, 15. Because (as Mr *Bayns* expresseth it) they take up their arrows alwaies on this side the white, therefore they strive to shoot better that they might hit the white, that they might in all regards exactly answer the minde and expectation of the Lord in their conversation; Therefore those are farre from righteousnesse who stroak their own heads as though they had fully accomplished the minde of God, and speak the language of the *Laodicean*, *I am rich and encreased with goods, and have need of nothing*; Rev.3.17. Setting aside their staves, as though they were got to their journeys end, not looking after

*Ubi incipis, nolle fieri melior, ibi desinis esse bonus.*

encreaſe of grace, as though they had gained enough already to ſerve their turn. And it will be no violation of the Law of charity to affirm, that he was never truly good who doth not ſtrive to be better.

4. By an humble ſelf-denying dependance upon Jeſus Chriſt, looking for divine acceptance through him alone. The holy Apoſtle notwithſtanding his unreproveable courſe before his converſion (as to men, and according to his light) and his unwearied induſtry upon his ſpirituall change, to hit the mark, at which he ſincerely levelled, attended with a holy life, free from outward ſcandall, yet this, this was in his eye and endeavour, *to be found in Chriſt* (ſaith he) *not having mine own righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith.* And thus it is alſo with all other Chriſtians who are Evangelically righteous, becauſe they do daily experience their own defects both in the matter, manner, meaſure, and end of their obedience, both to the Commandements of the firſt and ſecond table, therefore in their addreſſes unto God either for recompence or acceptance, they take up the words of the holy Martyr, *None but Chriſt, None but Chriſt.* This our Apoſtle himſelf aſſerteth, ſpeaking of others as himſelf, *We rejoyce in Chriſt Jeſus, and have no confidence in the fleſh*, &c. And he is bold to conclude thoſe to be void of true righteouſneſſe who do truſt unto their own parts, priviledges, or performances whatſoever: *Iſrael which followed after the Law of righteouſneſſe hath not attained to the Law of Righteouſneſſe; Wherefore? Becauſe they ſought it not by faith but as it were by the works of the Law.* By theſe four characters of the perſon who is Evangelically righteous, being faithfully applied, we may be able to know in regard of our ſelves, and to gueſſe in reference unto others (upon converſings with them) unto whom the Crown of glory (ſet upon the hoary head found in the way of righteouſneſſe) doth appertain.

Phil. 3. 9.

Phil. 3. 3.

Rom. 9. 31, 32.

*Uſe* 4. Of Exhortation.

The laſt Uſe followeth which is for Exhortation, and it is to be directed,

1. To

1. To them who are old.
2. To them who are young.

I shall begin with the aged, both such who are unrighteous and such who are in the way of righteousnesse.

First, The aged persons who abide irreligious are to be perswaded to endeavour a change both of heart and life; *Hearken unto me you who are farre from righteousnesse*; Remember the fore-mentioned particulars, wherein true righteousnesse doth consist, and strive with all your strength to attain them, as you do desire a Crown of glory. The Apostle *Paul* propounds the practice of such who *run a race to obtain a corruptible Crown*, as an argument to presse the like duty. And Scripture-Histories together with the Stories of all ages do record the strange adventures, yea, attempts both ungodly and unnaturall to advance unto a Crown: Should not we therefore in the way of God seek this Crown of glory? Now that my advice may be the more prevalent, let these considerations be well weighed.

Isa 46.12.

*Qui pulcher esse velit, ei quod est in homine pulcherrimum, adornandum est, nempe mens, quam oportet, pulchriorem, & magis decoram ostendere.* Clem Alexand.

1 Cor.9.24,25

*Ætas senectutis est vita immaculata.*

*Venerabilis senectus virtutum non annorum numero, computata.*

*Non omnis canities promiscuè.* Jun. & Trem. *in Text.*

1. That the greatest age attainable on earth without righteousnesse will not procure this Crown; Antiquity without piety doth yeeld no more credit then the devil is capable of, who is often called *the Old Serpent*, having had many thousand years continuance in the world: But when holinesse is annexed to the hoary hairs, they honour the head with a Crown. How ambitious are proud men (like *Saul*) to be *honoured amongst the people*. Therefore as the laborious Bee sucketh honey out of weeds, let us graciously improve such like examples, to provoke our selves to seek the honor which cometh in by righteousnesse.

Rev.12.9. & 20.2.

*Utrumque simul Sumptum*, Merc. *in Text.*

2. This righteousnesse which is attended with a Crown of glory upon earth will undoubtedly bring that which is very much better in heaven. Hearken what our Saviour promiseth, *The righteous shall shine forth as the Sun in the Kingdom of their Father*. And observe the expectation of *David* upon this account, *As for me I will behold thy face in righteousnesse, I shall be satisfied when I awake with thy likenesse*. Though I may not spend words in illustrating these passages, yet I wish

1 Sam.15.30.

Mat. 13.43.

Psa.17.15.

that the aged would ſeriouſly conſider how much is comprehended in this glorification and this ſatisfaction aſſured upon the righteous at the generall reſurrection.

3. Who doth not (upon ſuch grounds as have been hinted) deſire to *die the death of the righteous*, as that wretch *Balaam* did? therefore wiſedom would work endeavours to attain righteouſneſſe in the time of life. I remember a paſſage in the promiſe made by the Angel concerning the ſucceſſe of *John the Baptiſt* his Miniſtry, *He ſhall turn the diſobedient to the wiſedom of the juſt*; There is ſingular wiſedom amongſt the righteous, as in other regards, ſo herein, becauſe as they intend the beſt good as their end, ſo they ſeek to accompliſh it, not only by wiſhings and wouldings, but by the reall uſe of the means ſanctified for the obtaining thereof. Let us therefore herein make imitation.

Num. 23. 10.

Luke 1. 17.

4. The unrighteous ſhall not finde any favour with God, becauſe of their gray heads when he cometh to judgement. Somewhat was before ſuggeſted to this purpoſe, therefore now I will onely mention two Scriptures, which may be awakening to aged perſons ſleeping in ſecurity. *Though a ſinner do evil an hundred times, and his daies be prolonged, yet it ſhall not be well with the wicked*: Forbearance is no acquittance, but God will be ſooner or later upon their bones with blows of vengeance; And their ſhutting out of heaven is ſo certain, that the Apoſtle taketh it for granted that none will queſtion it, *Know ye not that the unrighteous ſhall not inherit the Kingdom of God?* How can you old people give credit to theſe expreſſions of divine ſeverity without reſolutions to look out after righteouſneſſe?

Eccl. 8. 12, 13.

1 Cor. 6. 9.

5. You aged ones are the greateſt monuments of divine patience, which ſhould *leade you unto repentance*; and the Apoſtle giveth in two conſiderations, to adde ſtrength unto this argument, *viz.*

1. Becauſe otherwiſe your hearts will be more and more obdurate, and your ſelves become leſſe and leſſe able to reform.

2. Becauſe through your abuſe of Gods forbearance his wrath

wrath will be kindled and encreased against you. Weigh I pray you his words, *Despisest thou the riches of his goodnesse and forbearance, and long-suffering? not knowing that the goodnesse of God leadeth thee to repentance; But after thy hardnesse and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God:* I have been the more earnest in pressing the reformation of the aged sinners, because it is attained with difficulty through their accustomed continuance in wickednesse. Rom. 2. 4, 5.

Secondly, I shall bend my advice to the aged who are through Gods grace really righteous. These persons are to be perswaded unto reall gratitude to the Lord, who hath set a Crown of glory upon their gray-heads. The Psalmist cals upon old men to praise the Name of the Lord; This is one of Mr *Cartwrights* inferences from the Text. And doubtlesse such aged people have abundant cause to be thankfull unto the Almighty. 1. For drawing forth the thred of their lives to so great a length. 2. And especially for converting them unto the way of righteousnesse. Psa. 148. 12, 13. *Senes ad gratiarum actionem excitant.*

First, You may be moved to praise God for your old age by these Meditations.

1. Because his Highnesse is the maintainer of our lives, and the lengthener of our daies. Notwithstanding the means used whether ordinary or extraordinary, food, Physick, *&c.* to continue our daies upon earth, yet it must be acknowledged that the Lord *holdeth our soul in life.* And here let it be remembred, that *Gods blessing giveth strength* to bread, and efficacy unto all other means of health. Consider also how much of Gods wisedom, power, goodnesse, patience, *&c.* hath been daily, yea hourly exercised for your preservation. Minde likewise from how many thousands of dangers his hand of providence hath secured you, both in the time of fool-hardy youth and unwieldy old age. Upon such like thoughts the holy Psalmist thus expresseth himself to the Lord, *Let my mouth be filled with thy praise and with thy honour all the day.* Deut. 30. 20. Act. 17. 28. Psal. 66. 9. Deut. 8. 3. Psal. 71. 6, 8, 9.

2. Because by ſtroaks of death ten thouſand have fallen on your ſides, *on your right hands, and yet it doth not come nigh to you.* What multitudes of men and women, and children more likely to have lived long then your ſelves, are dead and gone, but your ſelves ſtill abide in the Land of the living? The good young King *Joſiah* is deadly wounded by an *Arrow*; And old *Eli* the Prieſt of the Lord *fell from his ſeat backward, and his neck brake*; What great numbers have loſt their lives, ſome in war, and others in times of peace; yea, very many, much more fitted for the ſervice of Church and Common-wealth then your ſelves. In this regard you ſhould look upon your ſelves as reſerved to magnifie the God of your lives and mercies.

Pſa. 91. 7.

2 Chro. 35. 23, 24.

1 Sam. 4. 18.

3. It is threatned as a judgement upon a Family when there is not left one aged perſon belonging to it; *There ſhall not be an old man in thy Houſe*; Theſe words ſpeak much diſpleaſure againſt *Eli*; Whereas it is an honour to have old ſtakes ſtanding to ſupport a Family which iſſued out of an ancient ſtock; Like as old Oaks are accounted an ornament to a Park, though they bear neither fruit nor leaves. This is one promiſe made to the man who feareth God, *Thou ſhalt live to ſee thy childrens children.* And *Solomon* tels us, *The glory of children are their Fathers.*

1 Sam. 2. 31.

Pſa. 128. 6.

Pro. 17. 5.

*Et ſenes magis experientiâ valent, itaque major eorum ſolet eſſe dignitas.* Mercer.

4. Because your many years have enriched you with manifold experiences, and this is judged by ſome Expoſitors to add much unto the Crown of old age. This I might enlarge, by manifeſting the advantages of old mens experiences, both in reference unto their own comfort, and the ſervice of others: The holy Pſalmiſt relieveth his drooping ſpirit, in an eſtate of deſertion, by improving of Gods ancient adminiſtrations. *I have conſidered the dayes of old, the years of ancient times. I will remember the years of the right hand of the moſt High, I will remember thy wonders of old.* Yea the Heathen could knowingly ſpeak of the ſweet fruits of old age if men had wiſedom to reap them. And all ages do demonſtrate, that ancient men, are moſt meet by their grave counſels to be ſerviceable unto the publick. This Reverend man (whoſe

Pſa. 77. 5, 10, 11.

*Plena eſt voluptatis ſenectus, ſi illâ ſcias uti.* Seneca.

Funerall

Funerall we now celebrate, was wont to say, *That a few gray hairs would do more work then many young locks.* Besides other proofs hereof, the History concerning the different advice given to *Rehoboam*, by his young and old Counsellors, will sufficiently witnesse this truth. 1 Kin. 12.6,8.

These considerations may quicken the godly aged to gratitude for their hory heads: but I must add, that they have much more cause to magnifie God, for making them godly, because old age may be the guift of common bounty, whereas righteousnesse is the product of peculiar grace. *The wicked may become old,* but the righteous are the adopted children of God and the heirs of heavens glory; Therefore their souls should praise the Lord, because when their lives are *redeemed from destruction, they are also crowned with loving-kindenesse and tender mercies.* Now that I may prevail with you to honour God whose hoary heads are crowned with righteousnesse, I will briefly propound to your most serious thoughts these following meditations. Job 21 7. Mat. 13.43. Psa. 30.12. with 4.

1. That your selves in the estate of depraved nature were of that number of whom it is most truly said, *There is none righteous, no not one,* and that this righteousnesse which is your Crown was *the fruit of Gods Spirit*; Therefore the glory thereof is due unto the Lord and not unto your selves, because he and not your selves hath *made the difference* betwixt you and others. Rom. 3.9,10. Eph. 5 9. 1 Cor. 4.7.

2. That the greatest part of mankinde doth abide in the waies of unrighteousnesse; The *whole world* (saith the Apostle) *lieth in wickednesse*; The small number of *ten righteous persons* could not be found in *Sodom* and *Gomorrha* with their Suburbs; And before the Floud God himself could not espy any other besides *Noah*, *Thee only have I seen righteous before me in this age*;. Now by how much the more rare righteousnesse is amongst men, by so much the more thankfull should we be if God hath wrought it in us. 1 Joh. 5.19. Gen. 18.32. Gen. 7.1.

3. Can you remember either your own many, strong, and long-continued resistances made against divine assaults, or the manifold Providences and Ordinances, by means where-

of

of you have been brought into the way of righteousnesse;
Mat.23.37. May not Christ speak unto you as once to *Jerusalem, How often would I and ye would not?* yea, for a long time might not
Act.7.51. this be charged upon you, You *alwaies resisted the holy Ghost?* And by how many hammerings and humblings, by what showrs and Sunshine, by what shakings with meltings in the Ministry of the Gospel have you been won to the Lord; Now should not all this patience and goodnesse of God leade you unto thankfulnesse?

4. Lastly, Take notice of the various and precious priviledges whereof you are made partakers by means of righteousnesse; These I will only mention without amplification: Hereupon you may be confident.

Pro.3.16. & 4.22. Gen.15.25. Job 5.26. 1. That your lives are lengthened, not only by common providence, but in the pursuance of special promises made unto them who have received *peculiar* grace.

2. That you shall be supplied with all necessary accommodations in your passage to heaven; These are Christs own words unto them who seek righteousnesse, *All these things shall be added unto you.*

Mat.6.33. πρωτον δικαιοσυνην.

Job 17.9. 3. That you shall undoubtedly persevere to glory, *The righteous shall hold on his way.*

Isa.3.10. 4. That all occurrences shall be sanctified to your spiritual advantage, *Say ye to the righteous that it shall be well with him.*

Job 36.7. 5. That Gods vigilant eye of providence shall *never be withdrawn from you*, in which respect you may be the rather assured of the seasonable and full accomplishment of all his promises.

Heb.12.22. 6. That upon Natures dissolution your *souls shall be perfect*, and that at the generall Resurrection your bodies and souls *shall inherit life eternall.* Now who can beleevingly look upon himself interested in these glorious obligations of Gods grace without a thankful heart?

Mat.15.46. Expres thankfulnesse by a conversation ordered according to Scripture. If by these many Arguments the hearts of any aged ones, being resolved upon gratitude, shall enquire how they may in realities expresse their thankfulnesse unto the Lord, both

for

for his long-ſufferance and loving-kindeneſſe towards them. My anſwer is this, That you ſhall be regularly and acceptably thankfull unto God both for your gray-hairs and your graces, by ſtudying and endeavouring ſuch a frame of heart and courſe of life as may anſwer that counſell which himſelf hath left on record for your guidance in the holy Scriptures which I ſhall plainly and faithfully impart unto you. But before I mention particulars to direct your behaviour, I ſhall premiſe theſe two things to move attention with reſolutions to practiſe them.

1. That howſoever, too often, men themſelves do not obſerve when *gray hairs are here and there upon them*, and many times the aged may ſeem youthfull unto others; yet God doth take exact and particular notice of every aged perſon in the world. The holy Ghoſt recordeth when *Joſhua waxed old, and was ſtricken in age*, and about what time *Jeſſe* (the Father of *David*) *went for an old man* in *Iſrael*. The like I might diſcover in regard of *Abraham, Sarah, Anna*, But I forbear. Hoſ. 7. 9. Joſh. 23. 1. 1 Sam. 17. 12. Gen. 17. Luk. 2.

2. That the Lord doth punctually obſerve all the good, and all the evils of them who are ſtricken in years, whether they be his own people or others. This I enlarge not by ſpecifying inſtances, becauſe the naked quotations may be ſufficient. Gen. 17. 24. 1 Chro. 23 1. 1 Kin. 13. 11. Gen. 19. 4. Eze. 23. 43.

Having thus briefly premiſed theſe things, I proceed to the directions which I finde regiſtred in the Word of God, that the aged may know how to order their converſation in ſome meaſure of anſwerableneſſe unto that Crown of glory which the Lord by his grace and their gray hairs hath put upon them.

In generall, They muſt be of *ſuch behaviour as becometh holineſſe*, whether they be aged men or women, therefore they ought to advance and expreſſe the power of Gods grace by a diligent improvement of all ſuch means as God hath ſanctified. The Apoſtle *John* writeth to the *Fathers who were knowing men*, that they might become more holy. And old *Anna*, though truly good, yet *waited daily at the* Tit. 2. 3. 1 Joh. 2. 13, 14 Luk. 2. 37.

*Temple*, that she might grow better. This I might perswade by many Arguments.

Dr *Taylor* on Tit. 2. 2. 1. There is no one who hath lived the longest and hath made the best proficiency in Christs School, that is come to that pillar on which he may write, *Ne plus ultra*; But when he hath summed up all his rich endowments, shall finde Phil. 3. 12. cause to conclude with the words of the Apostle, *Not as though I were already perfect.*

2. The grievances of old age are such, and so many, as will call for the exercise of the strongest graces attainable in this life. *Solomon* reckoneth up some of them, and telleth the Eccl. 12. 2. 3, 4, 5. aged person, that they will *take away the pleasures of his life*; Then all the faith, patience, and other graces which have been gained will be found weak enough, to wield, the burthens of that estate: This, this was the only support of the Psalmist, *when strength and heart did fail, that God was* Psa. 73. 26. *the strength of his heart, and his portion* (to live upon) *for ever.* In this respect pains should be taken, that *as the outward man* 2 Cor. 3. 16. *decayeth, the inward man may be renewed daily.*

3. The aged will lie open unto derision and disrespect in regard of the imperfections and weaknesses which attend that condition of life, therefore they should labour by eminency of holinesse to secure their credit amongst all sorts of people whatsoever; For nothing doth more awe the hearts of the children of men then the power of godlinesse appearing in the conversations of Gods Servants; As *Paul* advised young *Timothy* hereby to prevent contempt, *Let no man despise thee,* 1 Tim. 4. 12. *but be an example of the beleevers in word and conversation*, &c. So by means hereof *Job* had won great estimation amongst Job. 29. 8. all sorts; *The young men saw me and hid themselves, and the aged arose and stood up.*

4. The miscarriages of old people are in Gods account the more hainous, because they have had most frequent and most ancient experiences of his goodnesse. By this circumstance the evils of *Israel* are once and again aggravated. Isa. 63. 9, 10. *God carried them all the daies of old, but they rebelled and vexed his holy Spirit: Know that it is an evil thing* (more then ordinarily

dinarily evil) *that my fear is not in thee, for of old time I have broken thy yoke*, &c. Jer. 2. 19, 20.

5. And I might adde that their wickedneſſe will do much more miſchief tending more to the diſhonour of God and the infection of others. In all theſe regards it nearly concerneth them whom God hath crowned with age and the profeſſion of his Name, to heed their converſation, that it may be ſuitable unto that dignity which the Lord hath put upon them. It may well become every one of them upon this account, frequently and affectionately to make *Davids* prayer, *Now I am old and gray-headed, O Lord forſake me not; until I have ſhewed thy ſtrength unto this generation, and thy power to every one that is to come.* This in general, the particulars follow. *Per ſenem vitioſum religio ſenescit & deſtruitur.* Bern. Pſa. 71. 18.

Firſt, The aged ſhould be full of knowledge as they are full of years; This is taken for granted in many Scripture-paſſages, *With the ancient is wiſedom, and in length of daies is underſtanding*; And thence it is that the *ancient and the prudent* are conjoyned. Ignorance is much more excuſable in the young, who may thus pleade, *We are but of yeſterday, and know nothing, becauſe our daies upon earth are a ſhadow*; but an old *Ignoramus* is a thing intolerable: *Better is a poor and wiſe childe, then an old and fooliſh King.* When God hath ſet a Crown upon a mans head, and he knoweth not how to wear it; *Honour* (ſaith *Solomon*) *is unſeemly for a fool*: And this diſgrace is the greater when means of knowledge are enjoyed, yea, enjoyed for many years. *Yea* (ſaith the Apoſtle to ſome who were members of the Church at *Corinth*) *have not the knowledge of God. I ſpeak this to your ſhame.* And in like manner he greatens this defect in others; *When for the time ye ought to be teachers of others, ye have need that one teach you again which be the firſt principles of the Oracles of God*: Remember how ſharply Chriſt reproveth *Nicodemus, Art thou a Maſter in Iſrael and knoweſt not theſe things?* it would be accounted a great diſparagement unto a young man having ſerved out an Apprentiſhip, to be unacquainted with the myſteries of his Trade; Now fifty years is above ſeven Job 12. 12. Iſa. 3. 2. Job. 8. 9. Eccl. 4. 13. Prov. 26. 1. 1 Cor. 15. 34. Heb. 5. 12. Joh. 3. 10.

years in Sabbath-daies, and yet how many of that age (who have had an addition of many weekly Lecture-daies) are yet palpably ignorant in the mysteries of salvation? These things I suggest to shame the aged unto endeavours to become rich in understanding.

Secondly, They should not only be knowing but fruitful, Psa.92.12,14. *The righteous shall flourish like the palm-tree, they shall bring forth fruit in old age, they shall be fat and flourishing.* This may upon good ground be looked for, from them who are truly good, for though the natural radical heat doth abate in old persons, yet the spirituall vigour which they receive Hos.14.6,8. from Christ decaieth not. *His branches shall spread and his beauty shall be as the Olive-tree, for from me is thy fruit found.* Although age taketh them off from sundry employments, yet they should be doing something according to their abilities. The holy Ghost telleth us *of an old man who came from his* Judg.19.16. *work out of the field at even*; In the evening of our age, towards Sun-setting, we should be found acting in one kinde or other for God; and Luk.12.43. *happy is that Servant whom his Lord when he cometh shall finde so doing.* Here I will instance in three particulars.

1. The aged must be *Teachers of good things, Daies should* Tit.2.3,4. *speak, and the multitude of years should teach wisedome;* This Job 32.7. was the practice of old Gen.49. *Jacob, Moses, Joshua,* &c. And Deut.32. *Job* Josh.23.1. reporteth this as a ground of his comfort, *I was eyes to the* Iob 29.15. *blinde, unto me men gave ear, and waited, and kept silence at* Mat.12.35. *my counsell.* You must bring forth of your treasure *good* & 13.52. *things, both new and old,* and not trifle out the latter part of 1 Tim. 4.7. your daies *in telling old wives Fables.*

2. They must communicate their experiences, *Hear this,* Ioel 1.2,3. *ye old men, Hath this been in your daies? Tell ye your children of it, and let your children tell their children, and their children* Psa.78.1. *another generation.* This hath been the custome of Gods Psa.66.16,20. Worthies in all ages, according to his command, whereby Num.33.1,2. themselves have received comfort, others benefit, and God glory. And this I seriously perswade, though I have not leasure to enlarge it. Let future ages understand the most remarkable

remarkable paſſages of Gods Providence which you have experienced, whereby ſin may be rendred odious, and Chriſt with the waies of faith and holineſſe may be repreſented precious to the ſouls of ſucceeding ages.

3. They ſhould endeavour to clear both their own credit and conſciences, in reference unto all their converſings in the world. This I propound from the example of *Samuel*, when he was *old and gray-headed*, pointing only at the Story, which is well worth conſideration and imitation. And in this practice let the honour of Religion be rather vindicated then your own. Give God the glory of your own unreprovable converſation, and for your known miſcarriages expreſſe your repentance, which will produce both preſent inward peace and future reputation. 1 Sam. 12. 1, 2, 3, 4, 5.

Thirdly, The aged ſhould *poſſeſſe their ſouls with patience*, This is one of the particulars which S^t *Paul* adviſeth *Titus* to preſſe upon old men, *viz.* that they be *ſound in patience*. This grace of patience conſidered under a threefold notion, is needfull, and would be commendable in them. Tit. 2. 2.

1. Patience in waiting for the full accompliſhment of all Gods Promiſes. *You have need of Patience* (ſaith the Apoſtle) *that after ye have done the will of God, you might receive the promiſe*. And S^t *James* propounds the practice of the Husbandman to perſwade this; *Behold, the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it.* I may tell you whoſe heads are gray, whoſe lives have been a long ſeed-time in waies of well-doing, *Behold, the fields are white already to harveſt*; Your time of reaping is at hand, therefore hold up your heads and hopes in a patient expectation of your recompence of reward. Heb. 10. 35. Iam. 5. 7. Ioh. 4. 35.

2. Patience in forbearing thoſe who load you with provocations. In this caſe let *David* be your Example, who ſilently without yeelding unto motions made for revenge, ſubmitted unto that affliction with which God did exerciſe him, through the curſings of *Shimei*. With how much contempt doth the Lion (the King of Beaſts) paſſe on his way, notwithſtanding the barkings of angry dogs? Therefore you 2 Sam. 16. 10.

aged ones who are crowned both with gray-hairs and graces, Look upon your selves as ready to set foot into your palace, and to take possession of the Kingdom prepared for you; and hereupon with a holy scorn slieght all the clamors and
1 Pet.4.1,4. snarlings of them, who *speak evil of you* because you refuse *to run with them into the same excesse of riot.*

3. Especially Patience in a calm and chearful bearing of all those infirmities and afflictions which are wont to accompany old age. Remember that your age is your Crown, and therefore carry it with contentment, though it cause your heads to ake. M. *Cartwright* upon my Text hath this note,
*Adversus senectutis incommoda, & difficultates, recreare debet.* That the holy Ghost doth purposely tell the aged, that the hoary head is a Crown, that by this consideration he might releeve them under all the grievances which attend that condition of life. M. *Muffet* upon my Text speaketh thus, *Old age is born up by these two staves,* 1. *Life well-spent,* 2. *Hope of future glory.* And Bishop *Hall* hath this expression in his *Meditations and Vows: I account old age the best age,* 1. *Because the inconveniences of it are only bodily, with a better estate of minde.* 2. *Because nearer to dissolution.* Hereunto he addeth this Story, *When a man told a Philosopher, that he was sorry to see him so old: he returned this answer, Be sorry rather that ever I was young to be a fool:* Many such like Meditations might be added to check frowardnesse, to maintain patience under all the pressures of old age, but I shall referre to the fore-mentioned priviledges which appertain unto them *whose hoary heads are found in the way of righteousnesse.*

Tit.2.2. Fourthly, They should be *sound in faith*; 1. Both in the doctrine of faith, in the truth of the Scripture, having had long time for triall, to discern betwixt things which differ, and therefore in reference to Fundamentals at least they should
Psa.119.152. Rom.4.19. Luk.2.25. Deut.34.1. be able to say with *David* to God, *Concerning these thy Testimonies, I have known of old that thou hast founded them for ever.* 2. And in the grace of faith, being strong in confidence, whereby they shall with old *Abraham* glorifie God, and with old *Simeon* go *singing* to heaven; It was an easie thing with *Moses* to die when God had shewed him the promised

mised Land: And it's a good ſight to behold ancient Chriſtians carried out of this world with full ſail of aſſurance, hearing them to ſpeak, as *Job* did, *I know that my Redeemer liveth, and though after my ſkin worms deſtroy my fleſh, yet in my fleſh I ſhall ſee God, whom I ſhall ſee for my ſelf*, &c. It well becometh them likewiſe in times of trouble to pleade their old experiences with bold confidence, *Why withdraweſt thou thine hand, even thy right hand, pluck it out of thy boſome, for God is my King of old.* Whereas their infidelity is the more inexcuſable in it ſelf, and the more provoking unto God, becauſe manifold providences both in former and later years, have evidenced unto them Gods power and truth; *They forgat God their Saviour which had done great things in Egypt, Wondrous things in the Land of Ham, and terrible things by the Red Sea, therefore he ſaid that he would deſtroy them*, &c. *they beleeved not his Word.* And hence it was that both *Moſes* and old *Zechary* were ſo ſeverely dealt with for their incredulity. Iob 19.25,26, 27. Pſa.74.11,12. &71.17,19,21 Pſa.106.21,22 23,24. Numb. 20.12. Luk.1.18.

Fifthly, They ſhould be *ſound in charity*, This the Apoſtle addeth to the former. And it is very reaſonable in many regards; for as they have long lived upon Gods love, ſo they have received moſt kindeneſſes from men in manifold exigences, and the neceſſities of their old age do call for continued and renewed compaſſion from time to time. Here I ſhall only touch upon three Rules to guide this grace in its exerciſe. Tit.2.2.

1. For purity, their love ſhould be moſt enlarged upon the account of piety. As it was the praiſe of *Titus, that his inward affection was more abundant whileſt he remembred the obedience of the Corinthians*; When ſpeciall kindeneſſe is ſhewed towards them *who are of the houſhold of faith.* 2 Cor.7.15. Gal.6.10.

2. For perpetuity, they muſt not be *weary of works of charity*: And doubtleſſe if love be true it will be conſtant, for a friend loveth at all times. Gal.6.9. *Charitas quæ deſinit poteſt nunquam vera fuiſſe.* Aug.

3. For quantity, it ſhould be encreaſed, and it will be to their high commendation if their works of mercy (as of other kindes) *be more at the laſt then at the firſt.* And therefore covetouſneſs ſhould be caſhiered, as the cut-throat of charity. Rev.2.19.

Moreover,

Moreover, I might perſwade from the authority of Saint
Tit. 2. 2. *Paul, ſobriety, temperance, and gravity.* For temperance let
2 Sam. 19. 35. old *Barzillai* be an example unto the aged, whoſe moderation in reference to the dainties of a Court tendred unto
Gen. 9. 21. him, was very great. And let the ſad conſequences of *Noah*
*Alio atas alios mores poſtulat.* his intemperance give caution for ſobriety unto all ancient perſons whatſoever. As for gravity, it's a vertue oppoſed to lightneſſe and apiſhneſſe; It ſhould be expreſſed in countenance, ſpeech, and apparell, *&c.* But theſe things I muſt not enlarge. And I will only name what the Apoſtle addeth in relation to old women. They muſt not be *falſe accuſers*;
Διάβολος. His word ſuggeſts that falſe accuſers are *devil-like*, having
Tit. 2. 3. *tongues ſet on fire by hell.* This may be a ſufficient watchword
Ioh. 8. 44. to warn them to keep at a diſtance from ſuch exorbitances;
Iam. 3. 6. The laſt thing which I will adviſe all ancient perſons unto, is conſtancy and perſeverance in waies of righteouſneſſe, according to all the former directions; I would propound the reſolution of *David* when old and gray-headed for your imi-
Pſa. 71. 9-14. tation, *I will hope continually, and will yet praiſe thee more and more*, &c. You ſhould be unmoveable like unto old Oaks, deeply rooted, which are not turned hither and thither, this way and that way, by every contrary winde. Remember the ſpeech of old *Polycarpus* when tempted to Apoſtaſie, God hath been my good Maſter for 85 years, therefore I will not forſake him: As Arguments to move endeavours after ſteddineſſe both in the profeſſion and practice of the truth, take theſe ſhort particulars into your ſerious conſideration.

1. In the winter of your age, you may probably be aſſaulted with violent ſtorms. *When thou ſhalt be old* (ſaith
Ioh. 21. 18, 19. Chriſt to *Peter*) *another ſhall gird thee and carry thee whither thou wouldeſt not: This ſpake he, ſignifying by what death he ſhould glorifie God.*

1 Sam. 2. 22. with cap. 3. 13. 2. You are in danger of declining. Good old *Ely* towards the end of his life was wofully cooled in his zeal for God, as his indulgence towards his Sons, did manifeſt. And when
1 King. 11. 4. *Solomon was old, his wives turned away his heart after other Gods,*

*gods, and his heart was not perfect with the Lord his God, as was the heart of David his father.* Theſe examples may give you an Alarum; for neither high parts, nor ſaving grace, will ſecure you from porttall apoſtacie, therefore you ſhould be watchfull.

3. God doth not change or abate in his goodneſſe toward you, but he ſpeaketh unto you as to old *Iſrael. You are borne by me from the belly which are carried from the womb. And even to your old age I am he, and even to hoar hairs will I carry you.* Now ſhould not Gods immutability in his favours notwithſtanding your great unworthineſſe, engage you ſtrongly to hold cloſe unto his Majeſty without any backſlidings! Iſa.46.3,4.

4. Your fruitfullneſſe in age, will add to your comfort when you die, and to your honour afterwards. The promiſe of God ſpeaketh thus much: *Thou ſhalt come to thy grave in a full age, like as a ſhock of Corn cometh in in his ſeaſon.* Unto which might be added S^t *Pauls* experience; *I have fought a good fight, I have finiſhed my courſe, I have kept the faith: Henceforth is laid up for me a Crown of righteouſneſſe, which the Lord the righteous Judg ſhall give me at that day.* Job 5.26. 2 Tim.4 7,8. *Mortem plenum expeto.* Seneca.

Having finiſhed my Exhortation to the aged, I ſhall direct my counſell unto them who are young; wherein I will be the ſhorter, becauſe I have been ſo large in the former, and I will caſt mine advice under three heads.

Firſt, To ſeek the lengthening of their lives, that they may attain the Crown of glory, which belongeth to the hoary head.

And for this end,

1. Let them warily decline all life-endangering practiſes. I will inſtance in ſome. Quarrellings, fightings, whereby many in the flower of their age loſe their lives, wherof there are ſad experiences every where. Whoredom is another life-ſhortning ſin: *Solomon* telleth us, that the *Harlots houſe inclineth to death, & her paths unto the dead.* And he foretelleth the young man, what will be the conſequence of that courſe; *Thou ſhalt mourn at the laſt, when thy fleſh and thy body are conſumed.* And unto both the former, I may add drunkenneſſe and gluttony, Pro.2.18. Pro.7.11.

for as the ſtrength of nature is waſted, and the body is filled with diſeaſes through intemperancy; and by reaſon hereof the forementioned evils of quarelling and whoring are much fomented. The words of *Solomon* are here conſiderable: *Who hath Wo? Who hath ſorrow? Who hath contentions, who hath wounds, who hath redneſſe of eyes! They that tarry long at the wine, they that go to ſeek mixt wine,&c. At the laſt it biteth like a Serpent, and ſtingeth like an Adder. Thine eyes ſhall behold ſtrange women, yea thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt.* Finally, Take heed of all ſuch wayes of wickedneſſe, which may juſtly bring you under the Magiſtrates ſword, or expoſe you to the deadly blows of divine diſpleaſure: *Bloody and deceitfull men ſhall not live out half their dayes.*

Pro.23. 29, 30, 31, 32, 33, 34.

Pſal.55.23.

2. Let them betake themſelves unto ſuch courſes, whereunto God hath promiſed length of dayes. The Lord in the fifth Commandement, perſwadeth every child to honour and obey his parents, upon this conſideration, *that thy dayes may be prolonged.* Yea the whole courſe of obedientiall conformity unto all Gods Commandements, is preſſed by this argument; *What man is he that deſireth life, and loveth many dayes that he may ſee good? keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil and do good.* And ſome Expoſitors do ſuggeſt from my Text, that walking in the way of righteouſneſſe, is a means to obtain the honour of an hoary head. *God ordinarily granteth long life unto good men.* This is moſt certain, that God will either lengthen the lives of ſuch upon earth, or elſe crown them with life eternal in Heaven. This lets in the ſecond head of advice to be beſtowed upon young perſons.

Deu. 5.16.

Pſ.34.12,13, 14.

Diodate. *Contingere ſolam iis qui juſtè viverunt,&c.* *quod ſit ὡς ἐπὶ τὸ πολύ.* Piſcator. *Hujus vitæ brevitas, longiore in ſumma beatitate, vita compenſatur.* Cart.

Secondly, To ſeek righteouſneſſe. This was S^t *Pauls* counſel unto young *Timothy, Follow righteouſneſſe.* And the doctrine under hand is a ſtrong argument to back it, which *David* preſſed upon his ſonne *Solomon,* when young and tender; who ſpeaking of ſanctifying grace under the name of wiſedom, uſeth theſe words; *Exalt her and ſhe ſhall promote thee, ſhe ſhall bring thee to honour when thou doeſt embrace her.*

2 Tim.2.22.

Prov.4 3.4, with v.8,9,

*She*

*She ſhall give to thine head an ornament, a Crown ſhall ſhe deliver to thee.* Righteouſneſſe therefore will be a Crown of glory, unto the green-headed, as well as unto the gray-headed, which ſhould move the young to look out after it.

Now that my perſwaſion may be the more prevalent with young ones, I ſhall commend theſe following particulars unto their ſerious conſideration.

1. Gods expreſſe command: *Remember now thy Creator in the dayes of thy youth.* If you acknowledge his Soveraignty over you, as your Maker, is it not rationall that you ſhould ſuddenly ſubmit unto his government? Eccl. 12.1.

2. The examples of ſuch young ones, who came in unto God graciouſly in the morning of their age: *Joſiah, Daniel, Shadrack, Meſhach* and *Abednego,* as alſo *Timothy*; but eſpecially ſet *Chriſt* before your eyes, who when he was *twelve years old,* did famouſly expreſſe the power of grace. Do you judg godlineſſe commendable in them, wherefore then do you not endeavour imitation? 2 Chron. 34. Dan. 1. & 3. 2 Tim. 3.15. Luk. 2. 42, 51.

3. The advantages of ſeeking grace betimes, early in the morning of youth. I ſhall name ſome of them without enlargement *(viz.)* The work will be to your ſelves the more eaſie (as the bowing of the twig while tender,) and to God the more acceptable, when the firſt fruits are conſecrated unto his Majeſty. Chriſt is ſaid to love the moral young man; and it is conjectured, that *John* had the more tender reſpect, becauſe he came unto Chriſt ſo ſoon. The gracious ſeaſonings in youth, will alſo make the converſation more ſavoury afterwards: And the ſooner you undertake Gods ſervice, the more glory you ſhall bring unto his Name, the larger recompence likewiſe your ſelves ſhall receive. Finally, this will be an encouragement, unto your hopefull addreſſes unto the Lord, as need may require. Mark *Davids* manner of pleading in prayer; *O God thou haſt taught me from my youth, and hitherto I have declared thy wondrous works. Now alſo when I am old and gray headed O God forſake me not.* Heb. 3.7, 8, 13. *Qui non eſt hodie, cras minus aptus erit.* 1 King. 14.3, with 13. Mark. 10.21. *Diſcipulum minimum Chriſtus amavit plurimum.* Joh. 21.20. Pro. 22.6. *Quo ſemel eſt imbuta recens,* Joh. 15.8. 1 Cor. 15.58. Pſa. 71.17, 18.

4. The neceſſity of endeavouring to be godly in the time of youth. This might be ſundry wayes manifeſted: Becauſe

then moſt ſubject to ſatisfie many ſinfull corrruptions. [As the boyling pots caſt up the moſt ſcum, ſo in the heat of youth, there are ſtrongeſt inclinations to paſſions, revenge, laſciviouſneſſe, intemperance. &c. In which reſpect the Apoſtle ſaw cauſe to give *Timothy* this counſel; *Fly youthfull*
2 Tim. 2. 22. *luſts, but follow righteouſneſſe, faith, charity, peace,* &c. And the breaking forth of wickedneſſe in youth, will breed bitter complaints in old age. As the aged are wont to feel pain in thoſe bones which were bruiſed or broken, when they were young.
Job 13. 26. *Thou writeſt bitter things againſt me* (ſaith *Job*) *and makeſt me to poſſeſſe the iniquities of my youth. Ephraim* alſo maketh pitifull moan, *bearing the reproach of youth.* Yea, ſuppoſe you
Jer. 31. 19. ſhould be ſecured from all groſſe evils, while young; yet if
*Nimis ſerò, ad te veni Domine.* ever the Lord bring you home unto himſelf, by the power of an effectual calling, this will be a cut upon your hearts (as it was to *Auguſtine,*) that you came in to God no ſooner.
Mal. 1. 8, 13, 14 How will you bewail your folly and great ingratitude unto God, that the devil hath been gratified by your firſt-fruits, and that only the refuſe, dregs, and withered ſtuff of old age, is reſerved for God. And if the Lord ſhould puniſh your obſtinacy in youth, with finall impenitence, how ſad would your reckoning be at the laſt day? for this is moſt certain, that when you have ſowed your wild oats, and ſatisfied the
Eccl. 11. 9. ſinfull deſires of youth, *for all theſe things God will bring you to judgement.* The Lord give young ones to dwell upon theſe meditations, and to lay them ſeriouſly unto their hearts. Here I might juſtly take up a great lamentation, conſidering that averſneſs unto the power of piety, which is every where to be found amongſt young people, notwithſtanding inſtructions, convictions, miniſterial perſwaſions, together with ſome motions of Gods Spirit upon their hearts, with which their ſouls are aſſaulted for good from time to time. They will acknowledge the reaſonableneſſe of our advice; they will ſhed tears
*Impius & felix, ſic ſimul eſſe cupit.* being reproved for their regardleſneſſe of God and of their own ſouls; yea they will make fair promiſes of amendment for time to come. But, alas, alas, poor fooliſh creatures, how careleſſe in ſeeking to keep theſe ſpiritual ſparks alive in their

own

own bosomes. How soon do these good motions die within them. They would have the Crown tendered, but will not resolutely hold on in the use of Gods means to obtain it. Fain they would save their souls, and yet satisfie their sinfull lusts also. And thus they fluctuate as a wave upon the sea, carried hither and thither by contrary windes. Whereas they should upon a serious consideration (whether it be better to serve God or the devil, to save the soul, or to hazard the losse of it unto eternity) work themselves unto an unmoveable determination, to seek *the Crown of glory in the way of righteousnesse.*

*Bonum quæris, malum facis, in contraria curris.* Auguſt. *Inter mortis metum & vitæ tormenta miſere fluctuans.* Seneca.

Thirdly, To yeeld due, reverent respect unto aged persons, especially to such in whom the power of grace doth most eminently appear. Mr *Cartwright* upon my Text presseth this duty, arguing from our honouring them whom men Crown, unto such to whom God assigneth the *Crown of glory.* As there should be testifications of high respect unto all such, so especially 1. To our natural parents *Honour thy Father and thy Mother.* 2. And to those whose Office and faithfulnesse in discharging it, doth call *for double honour.*

Exod. 20. 12. 1 Tim. 5. 17.

Now this honourable respect of the aged (especially if godly) must be expressed,

1. By reverent gestures: *Thou shalt rise up before the hoary head, and honour the face of the old man.*

Lev. 19. 32.

2. By giving them the precedencie, in speaking in all cases to be debated. *Elihu* said, *I am young and ye are very old, wherefore I was afraid and durst not shew mine opinion. I said, Dayes should speak, and multitude of years should teach wisedom.*

Job 32. 6, 7. *Adoleſcens bis interrogatus reſpondeat.* Bern.

3. By testimonies of due estimation to their persons, even at those times when there may be occasion to blame some of their practices. *Rebuke not an Elder, but intreat him as a Father.*

1 Tim. 5. 1.

4. By submitting unto their grave and gracious counsels. *Likewise ye younger submit your selves unto the elder.* The Apostle stileth himself *Paul the aged,* to prevail with *Philemon* to yeeld unto his advice.

1 Pet. 5. 5. Philem. 9.

5. By preferring them (if in all other regards comparison

be equall) in discoveries of love and estimation. As it was agreed upon betwixt *Paul* and the Disciples, that he should
Acts 21.16. *rather lodge at the house of Mnason an old Disciple*, then any where else. By thus doing, we shall witnesse to the world that our judgements are rectified, and our conversations are ordered by the word of truth, and that therefore we account the *hoary-head to be a Crown of glory, if it be found in the way of righteousnesse*.

Now having concluded my discourse upon the Text, I know it is expected, that I should speak unto the occasion of our meeting concerning this Reverend Father (whose Funeral we now celebrate) I will premise this, that a full Narrative of his long well-spent Life, cannot be expected from my report at this time, but I hope that it will in due time be drawn up and handed unto you for his honourable remembrance, and for imitation unto posterity, by One who was fully acquainted both with his Life and Death.

In generall this I dare assert with confidence (wherein I doubt not your consent) that his *hoary-head was a Crown of glory, for it was found in the way of righteousnesse*. Through Gods good providence, he had a long time worn this his Crown, for he was well nigh Fourscore years old. Notwithstanding this his great age, yet (through unusuall divine
Psal. 90.10. indulgence) his *strength was not labour and sorrow*, for he was neither afflicted with the Stone, or Gowt, or Cramp, or any Cough; but he laboured only (as I have often heard him say) under the disease of weak old age. That which is
Gen. 25.8. recorded of *Abraham*, may be applied to him, *That he died in a good old age, an old man and full of years*. Neither were the abilities of his minde abated, but his understanding and memory continued strong, even unto his end. As all his Works published, do proclaim his incomparable learning in all kindes: so those which were lately printed do witnesse that Academicall studies (when he was young) were fresh and ready for improvement in his old age. And the promise made
Psal. 92.14. to the righteous man, was verified in him, *He shall bring forth fruit in old age, he shall be fat and flourishing*. In all which regards,

gards, whether we conſider the continued healthfull frame of his body, or the uninterrupted fruitfullneſſe of the gifts and graces of his ſpirit, it may be truly ſaid of him, in reference to his death, *That he is come to his grave in a full age, like as a ſhock of Corn cometh in in his ſeaſon.* Job 5.26. But that I may not anticipate the intended Narrative of his whole Life, I ſhall only declare two or three paſſages towards the end of his dayes. When he looked upon the weakning diſtempers (which had cauſed him to keep his bed) as the Arreſt of death, he was pleaſed (through his love to my worthleſſe ſelf) to give order that I ſhould be certified of his weakneſſe, that he might be remembred before the Lord in my prayers; and alſo that I might be requeſted, as from himſelf, to perform the like office of reſpect for him, which I had lately done for his Reverend neighbour Mr *Whitaker*, by preaching his Funerall Sermon. Upon this intelligence the next morning I haſtened unto him, to witneſſe mine unfeigned love and honourable reſpect of him, as alſo to put this work (which I have now performed) with his approbation, upon an abler hand: but finding him altogether unwilling to excuſe me, I thought it more meet to undertake it, then to diſtemper his ſpirit by my refuſall. By reaſon of his very great weakneſſe he could not ſpeak much, but that which he ſaid was weighty and ſavoury, which I will faithfully relate: His words were theſe; *I am now conflicting with my laſt Adverſary, though I beleeve the ſting is taken out. Nature will ſtruggle, but I humbly ſubmit unto the good pleaſure of God. I heartily beg the pardon of my many ſinnes, eſpecially of my want of ſedulity and fidelity in my publick and private charge, hoping to be waſhed with Chriſts blood, and deſiring to be tranſlated out of this reſtleſſe condition. I expect daily, yea hourly to be tranſlated into that everlaſting reſt, which God hath prepared for them who are intereſted in his Chriſt: And I pray God to bleſſe you, and his whole Miniſtery every where.*

Theſe were his laſt words unto me, upon which I might much enlarge my ſelf; but I leave the improvement hereof, and of his laborious exemplary Life, unto your conſcientious endea-

endeavours, Although he be now dead, yet he ſtill liveth by his worthy Works already printed, unto which I hope many more (which be left ready for the Preſſe) will be added for future profit in the Church of Chriſt. I conclude, with hearty deſires, that this ſad providence, in his death, may be ſanctified unto us all, and eſpecially unto his neareſt Relations, through Gods rich grace in Jeſus Chriſt.

FINIS.

## *The Narrative of the Life and Death of* Mr GATAKER.

Mr THOMAS GATAKER or GATACRE (for ſo he wrote himſelf, till of later years to prevent miſcalling occaſioned frequently by the view of the letters he changed it into GATAKER) was a branch of an ancient Family, ſo firmly by Gods providence planted in *Shropſhire*, that the ſtock hath continued in the ſame Houſe, carrying the Name of its owner, and known by the title of *Gatacre-Hall*, by an uninterrupted ſucceſſion from the time of K. *Edward* the Confeſſor. His Father Mr *Thomas Gatacre* (being not the eldeſt ſonne of *William Gatacre*) was deſigned by his Parents to the ſtudy of the Law, in order to which he was a ſtudent at the *Temple*. During the courſe of that inſtitution, he occaſionally coming to viſit ſome Kinred (then high in place and power,) was often preſent at the examination of ſome Chriſtian confeſſors of the Goſpel, in thoſe ſevere times wherein Satan armed all his forces to ſuppreſſe that dawning light which threatned ruin to his kingdom of darkneſſe. The harſhneſſe of thoſe proceedings, together with the conſtancy of the good, though ſimple Chriſtians, that with evidence of truth and reſolution of minde maintained Faith and a good conſcience, were of great moment with him to facilitate the entertainment of that purer doctrine of the Goſpel which began to ſhine into his ſoul. This being apprehended by his Parents, they jealous of his change, ſent him over to *Lorain* in *Flanders*, and to win him to a compliance in religion, ſetled upon him an eſtate in Leaſe of 100lb *per annum old rent*. but like St *Paul*, Phil. 3. he counted all outward advantages as nothing in compariſon of the knowledge of Chriſt Jeſus. Therefore his Father perceiving his unchangeable ſtedfaſtneſſe in that choice (which

had nothing to prejudice it but the seeming novelty,) recalled him, and with great displeasure revoked his own Grant, which yet could not take effect without the Sonnes consent. But the young disciple had already learned the hard lesson of self-denyall and forsaking all to follow Christ. Therefore to preserve his conscience, he gave up that which had been the bait of Apostasie. Now the Lord (that hath promised to his faithfull followers satisfaction for all their losses) raised him up Friends, by whose means and advice he pursued his studies at *Oxford*, and in process of time, (when not only the clowds of ignorance and superstition were dispelled, but also the showers of blood were blown over) he took upon him the publick Ministry of the Gospel. He was houshold Chaplain to *Robert* Earl of *Leicester*, and Pastor of *St Edmunds* in *Lumbertstreet* London. In that Parsonage-house by his Wife *Margaret*, being of an honest Family of the *Pigots* in *Hertfordshire*, (among other Children) he had this Sonne *Thomas*, born *Sept* 4. *A.D* 1574.

In his Childhood he was so addicted to those means which his Parents applied him unto, for the implanting in him the seeds of good literature, that he needed a bridle rather then a spur; for his love of Learning (equall to that admirable capacity wherewith the Father of Lights had furnished him) was so active in the acquiring of it, that his Father hath often gently chidden him from his book. Neither were his nimble wit, sharp reason, and vast memory perverted to be the instruments of that debauchery wherewith the corruption of our nature doth too often stain and deflower our first dayes: for he had a lovely gravity in his young conversation; so that, what *Greg. Nazianzen* said of the great *Basil*, might be averred of him, that *he held forth Learning beyond his age, and a fixedness of Manners more considerable then his Learning.*

μείζω μὲν τὸ ἡλικίας τὸ παιδεύσιν, μείζω δὲ τῆς παιδεύσεως τὸ ἦθος πῆξιν ἐπιδεικνύμενος. *Greg. Naz. Epitrph. Basil.*

Having happily dispatched his *tyrocinnia* of first exercises in the Grammer-Schools (wherein he overcame by strange industry the difficulties which that age, destitute of many helps our present dayes enjoy, conflicted withall; and outstripped many that ran in the same course,) before he had compleated

sixteen

sixteen years. *A.D.* 1590. He was by his Father placed in S^t *Johns* Colledge in *Cambridge*. Not long after his settlement there, his Father (being called by God to receive the reward of his labours) left him not wholly destitute, yet not sufficiently provided for any long continuance of his studies there. But God that hath engaged his truth and mercy to the upright, even for their seed also (*Psal.* 112. 1, 2.) (especially when the Sonne doth not degenerate or thwart the providence of God, by a forfeiture of his title to the Promises,) provided friends and means for him, who was by an hidden counsel then designed to be an instrument of doing service to the Church of Christ. Thus the fruit was not nipped in a promising bud, by the frost of want.

Now, not from meer favour, but from merit (upon the proof of his Learning) he was chosen Scholer of that worthy Society, wherein he continued his Studies with unwearied diligence and happy success, till he with Abilities answerable to his Degree, commenced Master of Arts. Take for an instance of his Industry this (*viz.* that he was a constant Auditor of that eminent Light of Learning M^r *Jo. Boys*, who read a Greek Lecture in his bed to certain young Students that preferred *antelucana studia* before their rest and ease. The Notes of those prælections he kept as a treasure, and being visited by M^r *Boys* many years after, he produced them, to the no small joy of the good old man, who professed himself made some years younger by that entertainment.

Then was contracted that streight friendship betwixt M^r *Gataker* and that faithfull servant of Christ M^r *Rich. Stock*, which continued untill the death of this Reverend Minister, as appears by the testimony given unto him at his Funeral.

An evidence of the good esteem which M^r *Gataker* had now acquired for his Learning and Piety was this, that a College being then to be erected by the munificence of the Countess of *Sussex*, the Trustees of that Foundress (Persons eminent for Zeal and Prudence,) did choose him to be one of that Society. They transplanted him into that new Nursery of Arts and Religion, being confident that he would (as he did by Christs assi-

ſtance) prove fruitfull for the ornament and benefit of that Seminary. Indeed they laid hold of him before the houſe was fit for inhabitants, fearing leſt ſo fair and promiſing a flower ſhould be taken up by ſome other hand. But while the College was in building (that he might not loſe any opportunity of doing good,) he retired to Mr *William Aylofes* houſe in *Eſſex*, who had gained him that he might inſtruct both himſelf in the Hebrew Tongue, and his eldeſt Sonne in Literature proper to his age. In this Family, partly by his own inclination, and partly by the incouragement of the Governours thereof, he performed holy Duties for the inſtruction of the whole houſhold, expounding a portion of Scripture every morning, that the Sunne of Righteouſneſs might as conſtantly ariſe, as the day brake in upon them. In this Exerciſe, whereby he laboured *& proficere & prodeſſe* (both to edifie others and himſelf) he diſpatched the Epiſtles of the Apoſtles, the Prophecies of *Iſaiah*, and a good part of the book of *Job*, rendring the Text out of the Original Languages, and thence delivering cleer explications,, and alſo deducing uſefull obſervations. Dr *Stern* then Suffragan of *Colcheſter* (viſiting the Miſtreſs of the Family, to whom he was neerly related,) happened to be preſent at this Exerciſe, when Mr *Gataker* explicated the firſt Chapter of St *Pauls* Epiſtle to the *Epheſians*, which is known to be moſt pregnant of deep divine myſteries. This portion of holy Writ he treated upon with ſo happy elucidations, that the judicious Doctor much ſatisfied with the performance, and admiring the indowments of Mr *Gataker*, exhorted him inſtantly to take holy Orders, whereby thoſe Gifts might be authorized for publick uſe, and improved for the building up of the Church, and withall offered him his aſſiſtance in that buſineſs. But he well weighing the burden of that Calling, and modeſtly judging of his own ability, which he conceived diſproportionable to that Office (to the full diſcharge whereof the Apoſtle hath ſet, τὶς ἱκανός; who is ſufficient?) thanked the Doctor for his kind offer, but deferred the matter to further conſideration. Afterward by the advice of the Reverend Mr *Hen. Alvey*, formerly his Tutor, and in this buſineſs taken

for

fora Counſellor, upon his remonſtrance of divers reaſons, and the inſtances of Dr *Stern* afreſh reiterated, he aſſented to be Ordained by the ſaid Suffragan.

The Fabrick of *Sidney-Suſſex*-Colledge being now conſummated, he betook himſelf to the ſtation deſigned him, and to the work depending thereon, wherein his pains for ſeaſoning young Students with principles of piety and learning were both great and proſperous; for ſome of them that watered their gardens at his Spring, or lighted their Lamps at his Light, grew up to eminency, as M. *Jo. Hoyl* and M. *Tho. Pell* afterwards worthy Fellows of the ſame Society.

About that time certain perſons zealous of promoting the glory of God and gaining ſouls to Chriſt, that lay in a ſad condition through the defect of Paſtors able to teach and leade the people in the waies of truth, life, and peace, eſpecially M. *Abdias Aſhton* of S[t] *Johns*, and M. *William Bedel* of *Emmanuel*, ſet on foot a deſign of preaching in places adjacent to the Univerſity even to a conſiderable diſtance; Theſe invited M. *Gataker* to be a partner in this labour; Being drawn in and encouraged by them, he preached every Lords day at *Everton* (a village in the meeting-confines of *Cambridge*, *Bedford*, and *Huntingtonſhire*) where a decrepid man (reported to be 30. years above an 100.) ſuſtained the Name of Vicar, *Vix magni nominis umbra*. Here a Family of *Burgoins* reſident in that place deſerveth this Honourable remembrance, that M. *Roger Burgain* during that time uſed M. *Gataker* with great humanity, which by him was conſtrued to be the effect of his piety.

After half a year thus religiouſly employed with manifeſtation of a publike ſpirit, finding ſome cauſes to retire from the Univerſity, at the motion of M. *Aſhton* above-mentioned (that had been Tutor) he removed to Sir *William Cooks* Family then reſident in *London*. This place and employment occaſioned the more publike diſcovery of his Miniſterial gifts, with the ſingular approbation of many perſons of note, not only for outward eſtate, but alſo for affection unto, and judgement in Religion: Hereupon the Lecturers place at *Lincolns* Inne.

falling void, some principall persons of that Honourable Society (which had been his Auditors occasionally) made addresses unto him, inviting him to that place, offering their assistances, and alledging the facility of his Introduction by the Lord Chief Justice *Popham* interessing himself in the busineſſe, whom they knew both to have loved the Father *Thomas Gataker* (being his intimate once, and contemporary in the studies of Law) and to favour the Son very highly for his own worth and work in the Ministry. But he according to his usuall modesty declined the undertaking, and resisted the importunities even of his Friend M. *Stock*, till D. *Mountagu* Master of *Sydney*-Colledge, repairing to *London*, and being acquainted with the design in hand (though he had it in his thoughts to invite M. *Gataere* back to the Colledge, that he might reade an Hebrew Lecture that had a Salary annexed by the Lord *Harrington*, yet (laying that aside) preſt M. *Gataker* with Arguments and Authority, encouraged him against his own diffidence, and wrought him at last to an assent that without any suit made by him the Lord *Popham* should recommend him to that society. Thus was he chosen Preacher at *Lincolns* Inne, where he spent ten years to the advancement of piety, and with a happy Reformation of some abuses of the Lords day, as he himself testifies in his Apologetical discourse against *Lilly*, *pag.* 16, 17.

But notwithstanding that Engagement M. *Gataker* did not totally abandon the Family of Sir *William Cook*, to whose Lady he was neer by bloud, and dear to both, upon the account of his pious labours amongst them. Therefore in the vacations being disengaged from attendance at the Inne of Court, he resided in that Family, exercising his Ministry either in their Chappell or in the Parish-Church, as occasion required; and this with an Apostolicall minde, not for filthy lucre, but freely making the Gospel a burthen only to the dispenser: Yet such was the devotion of that religious pair, that they also would not serve God without cost, for they afterwards in consideration of those pains freely taken setled upon M. *Gataker* an Annuity of 20$^{lb}$ *per annum*, which he indeed

deed received for ſome few years, but after (for certain Reaſons) remitted unto the Heir of that Family, forbearing to uſe the Right he had, and forbidding his Executor to claim any Arrears of that Annuity. This is mentioned the rather that the generous temper of his Chriſtian Soul aiming at the higheſt good of others more then his own temporall advantage, and infinitely removed from ſordid acquiſition of gain, or the proſtitution of his ſacred Function unto ſecular deſigns, may be oppoſed to ſtop the impudent clamour of ſome whoſe conſciences being both galled and cauterized, prompted them to calumniate him as guilty of covetouſneſſe. But his own pen writ the beſt Apology, as indeed (according to that of *Nazianzen*) they that give him a juſt character and due commendation, had need to have alſo his Eloquence. *Greg. Epitaph. Baſil.*

While he attended on that Flock at *Lincolns-Inne*, Sir *William Sidley* a Learned *Mecenas* and pious Patron of the Church offered him a fair Benefice, and becauſe M. *Gataker* declined the burthen of a Paſtoral Cure, and pleaded an unwillingneſſe to be taken off from thoſe worthy Gentlemen (of whoſe favour he had good experience) he endeavoured to perſwade him that the taking of an aſſiſtant would ſalve all inconveniences, ſo that he needed not to deſert the Society which in Term-time only, required his labours. But he that poiſed that burthen in the Scale of the Sanctuary, alwaies thought that one Cure of ſouls was enough for one man, and adventured the unkinde reſentment of the Noble Gentleman upon the refuſall, rather then the accumulation of preferments.

After ten years labours profitably employed at *Lincolns Inne*, not only for the benefit of the then living Servants of God, but alſo for the behoof of poſterity, eſpecially by that Learned Diſcouſe of *Lots* there and then conceived, and formed (wherein what ſatisfaction is given to conſcience in many caſes, let the judicious acknowledge) M. *Gataker* thence removed to undertake the Rectory of *Rotherhith* in *Surry*, of the grounds, motive, and manner whereof he himſelf hath largely given an account to the world in his Apologetick againſt

gainſt *Lilly*, p. 44. 48. of which this is the Summe.

The Rectory of *Redrith* in *Surry* (as it is commonly called) being void, and one of an infamous life labouring hard to ſucceed in it (in order to which he before the Incumbents death had ſet on foot a tranſaction with the mother of certain Orphans in whoſe hands the Patronage was ſuppoſed to reſt,) ſome of the Religious Inhabitants valuing the means of grace above all other enjoyments, caſt their eyes and thoughts upon M. *Gataker*, to gain whom they added to their own entreaties the mediation of his good Friend M. *Richard Stock*. And when he had by many reaſons remonſtrated unto him, that God did call him to the work, whoſe honour and Ordinances might ſuffer prejudice by the intruſion of an unworthy man, he at laſt ſuffered himſelf to be perſwaded to engage himſelf in that charge, which being repreſented to Sir *Henry Hobart* then Attorney-Generall by M. *Randolph Crew* (afterward Lord Chief Juſtice.) Sir *Henry* that before favoured other pretenſions to gratifie ſome Tenants of his in the Pariſh, did yet readily embrace the motion concerning ſetling of M. *Gataker* there, according to his contentment, and wrote a Letter to the Biſhop for the removall of all obſtructions that lay in the way or might hinder the acceptance of the Preſentation of M. *Gataker*, which ſigned with the hands of all the three Brethren who had Right in that Advocation, was tendred on his behalf.

The report of his remove was no welcome news to many of that ſociety, who fain would retain him, ſome whereof offered an enlargement of his maintenance for an argument to keep him, and others repreſented the conſiſtence of both employments by the help of an Aſſiſtant. But he that made not his Miniſtery ἀφορμὴν τοῦ βίου a meer Trade of living here (as *Gregory Naz.* complained ſome did in his time, and too many in our times do,) nor would multiply burthens when he deemed himſelf unfit for the leaſt, would not be wrought to a new reſolution. Therefore *Ann. Dom.* 1611. commending his former charge to the grace of God, he betook himſelf to the ſole attendance on that Flock of which God

God had now made him overseer. His industry in discharge thereof was constant and great, notwithstanding an almost perpetuall headach, wherewith God had exercised him from his very youth, and for which he had this only poor comfort from his Physicians, D^r *Goulston* his singular good friend (with whom he communicated his studies on *Galen*, and to whom he contributed his assistance for the edition of some parts of *Galen*,) often telling him, that the incurable disease of age would be the remedy of his distemper, because together with the abatement of naturall heat, his indisposition would grow less vigorous or violent. To the work of his Ministry in publick upon the Sabbath, he added a weekly Catecheticall Lecture on Friday in the evening, designed by him to lay the foundation of saving knowledge in the hearts of Children, a certain number whereof every Lecture day did give an account of their knowledge by set Answers to Questions delivered out unto them beforehand for their instruction. (*This course of holding a sound form of words, agreeable to the doctrine of the Gospel consigned in holy Writ, of what importance it is, We may conclude from that ignorance and error that have invaded the Church of later times, these mischiefs being imputable scarce to any thing so much as to the omission of that usefull duty of Catechising.*) But that exercise was performed by him, with such an accurate and methodicall explication of the whole body of Divinity, that Christians of riper years and long standing in Christs School, did resort to be partakers of those discourses, wherein their well exercised senses found not only milk fit for Children, but also solid meat suitable to grown men in Christ. This he continued till he had absolved a perfect summary of Theologie, and gave it over when he observed the least part of his Auditory to be those for whom he mainly intended the work, his Parishioners being grown to a neglect at least of his free labours in that kinde.

*Solent ultronea putere mercet.* Hieron.

M^r *Gataker*s constant retirement in his study, made the choice of a help meet for him, that might oversee his Family, a necessary act of prudence. Therefore not long before he left *Lincolns-Inne*, he married the Widdow of M. *William Cupper*, to whose two Daughters he was so providently kind in their education

and disposing in marriage to two Divines of note, and continued such a fatherly love to them and theirs, that the world mistook them for his own children. That Wife died in childbed of a Sonne, that bore the Fathers Name, who after that he had seen the most remote parts of the world wherewith we keep commerce, returned home to his Father and died in peace.

The same motive still being in force, he after a decent interval of widdowhood, chose to himself the Daughter of a Reverend Divine M. *Charles Pinner*, who was then brought up in the worthy and religious Family of M. *Ellis Crisp*, Brother to Mr *Pinner*. It pleased God to give him a Sonne by her (who in process of time was dedicated to Gods work in the Ministery) but immediately to take away the Mother, so that the Mothers Funerals and Childs Baptism were celebrated together: Thus our wise and gracious Father tempers the cup for his Children, lest they should surfet upon earthly enjoyments, as they might easily do if they were meer and unmixt with occasions of sorrow.

He remained then for many years in a disconsolate solitude, till he again adventured and married a Gentlewoman of a very considerable Family, being Sister to Sr *George*, and Sr *John Farwel*, and of a good esteem for understanding and piety. By her he had three Children, whereof a Sonne and a Daughter were carried to the ground before their Mother, but the third yet lives to walk by the light of her Fathers life and doctrine. This Gentlewoman being of a contemplative minde fell into a Consumption, which wasted the body so that the soul took flight from thence to Heaven.

Last of all he took to Wife a Citizens Widow, whose comfortable conversation he enjoyed twenty four years, but without Issue by her. The love to her was one motive, why he retreated out of his Parsonage-house to another habitation of his own revenue; for supposing that she might be the survivor, he would make a convenient provision for her that she might not be subject to anothers curtesie for removal. And that affection extended it self in great liberality to divers of her kinred that were capable of support from him, both in her life

life time and since her decease. Her he survived two years within a few dayes, and because he numbred his dayes with wisedom, presuming that the time was approaching of his soul being maried to the Lamb, he could not endure to listen unto the motion of some that advised him to a new entanglement in the world.

Having thus related his severall Marriages, in a continued Narrative; I must step back to the report of some passages, in time antecedent unto the last of them.

In the year 1620. having a justifiable curiosity to see our neighbour Church in the united Provinces, and something of the other Provinces in *Belgium*, he took the advantage of the Truce then between the *Spaniard* and the *Hollander*, for a free passage between both countries: Therefore with his entire friend Capt. *Hosea Downing*, and an old acquaintance M. *Roger Hughs* (his *Mæcenas*, whose house he used frequently in *London*) he took his voyage, taking withall a Nephew of his being a young Student to be a partaker of that travell. His Mother then alive had some fears, lest he being a known adversary to the Popish cause (which he had mortally wounded with various weapons) should suffer inconvenience from that generation of vipers, whose virulent malice often prompts them to base courses of secret revenge. But God was his guide and his shield, and prospered his journey so, that within a moneth (for they took boat *July* 13. and returned late *Aug.* 14.) he had viewed the most considerable places in the Low Countries. In this travell he gave better satisfaction to the English Church at *Middleburgh*, where he gave way to the importunity of friends, desiring to hear him as well as glad to see him, then he did to the English Papists in *Flanders*, with whom he had divers debates, wherein he drove some to a confusion whom he could not gain to a conversion. Acts 21.16.

*Anno* 1642. a violent fit of the Colick assaulted him, and brought him to the very brink of the grave: but God brought him back again that he might do him further service. For the year ensuing, before he had well recovered his strength, he was called by the Parliament to sit as one of that Assembly, which

was summoned to be consulted about Religion; where his endeavours for promoting Truth and suppressing Error were sincere and serious. And his study of Peace with modesty was in this remarkable, that when his Reasons delivered concerning Christs obedience in order to our justification (wherein he differed from his brethren) could not obtain assent from the major part which determined the Question contrary to his sense, his own love of unity imposed upon him silence; and wrought him likewise unto resolutions, not to publish his discourses of that subject from *Rom.* 3.28. that he might not publikely discover his dissent from the Votes of that Reverend Assembly.

During his attendance upon the work of that Convention, the Earl of *Manchester* (being acquainted with his great worth and fitness in regard of his Learning in all kindes, for Academicall transactions) offered him the Mastership of *Trinity* College in *Cambridge*, which is the greatest preferment of that University: for that Noble Lord being intrusted by the Parliament, with the care of that Academy, was not passionately transported with a blind partiality of mens persons, upon any sinister respects, but desired to prefer them, whom he judged most worthy and most hopefull to do Christ service there: and therefore being perswaded that M. *Gataker* might (both in regard of his gravity and vast Scholasticall abilities) be a choice ornament of that University, and a fair Copy for others to write by, he was very desirous to place him there. But this good man (though often importuned by many friends, to accept of the motion) according to his accustomed modesty, with many thanks unto the Earl, refused to undertake that place of much honour, service, and outward advantage, pleading together with his unworthiness, the weakness of his body by reason of age, and thereupon his inability to take journies. And because he looked upon himself as having one foot in the grave, he humbly desired, that a younger man might be thought upon, more likely to be long serviceable then himself, in that place of great eminency and trust. And indeed the sense of his own weakness was not a vain presage of his decayes, for not long after he was again surprized with the Colick, which before had shaken

shaken him and made his crazy body less able to endure new conflicts: and these were so sharp, that his restauration appeared desperate, not only to his other friends, but also to his Physitians. Yet it pleased God *chastening him sore, not to give him over unto death.* His studies which seemed to have been as his meat and drink in his health, were his physick too, when he was sick; for while he was confined to his chamber, he fitted for the world the *Dissertation de Tetragrammato*, and a Grammaticall discourse *de Bivocalibus*. And though this for the subject be not comparable with the other, yet it may be averred that what he did by the bye, and for the refreshment of his languishing body and minde, was more worth then the main work of many students.

Psal. 118. 8.

Greg. Naz. *de Basilio in Epitaph* τὰ πάρεργα τοῦ ἀνδρὸς, τῶν πονημένων ἑτέροις πολὺ τιμιώτερα καὶ περιφανέστερα.

But after a long time of being prisoner to his own home, he by Gods assistance recovered so much strength as to go to Gods house. And now he beleeved himself bound to employ his Ministeriall gifts in Gods service: Therefore he again adventured into the Pulpit, where he spent himself so farre, that he streyned a vein in his lungs, for which being then about Seventy three years old, he suffered an emission of blood, by which and other means God enabled him to overpass that danger. But when he had recruited his veins and sinews with fresh ability, he unwilling to fall under the *wo for not preaching*, acted more according to the willingness of the spirit then proportionably to the weakness of his flesh, till a relapse into that spitting of blood (for which he again permitted a vein to be opened for revulsion,) laid on him the necessity of forbearing the Pulpit. But he never gave over the administration of Sacraments, nor his usuall short discourses at Funerals suitable to the occasion (whensoever he was solicited unto them,) though those shorter exercises of his Lungs were painfull and wastfull of that oyl, which like a burning light he spent for enlightning others. The main of his time now was spent in study, and that designed not to a meer entertainment of himself in a quiet privacy, but to the publick benefit of the present Church and posterity, as, among other Works, those exquisite Annotations on the Prophecies of *Esay*, and of *Jeremy* with his *Lamentations*, do abundantly

1 Cor. 9. 16.

bundantly testifie. And we should have gained more by his latest industry, if the malicious slanders of the enemies to the truth had not diverted his studies to some necessary Apologies. Neither did he, being disenabled to preach, desert his flock, or betray it into the power of Wolves, that would make a prey of precious souls: For troubled at the apprehension of the possibility that the foundation which he had laid (after the example of the wise master-builder S^t *Paul*) might either not be built upon, or ript up, he retained the Title of Rector with a charge beyond the Revenue (as it was sometime paid,) till provision was made of a faithfull and orthodox Minister to whom he might devolve both burden and benefit.

To his care of feeding his flock in publick, very agreeable was his diligence to instruct his family in private: for on Friday night weekly he did expound after supper that short Catechism which he had published for the use of his Parishioners; in which course he so laid forth the Nature and Attributes of God, the conditions of man intire and corrupt, the means of his fall and recovery, the nature of Faith and Repentance, with the doctrine of the Sacraments, that his Parlour was one of the best schools for a young student to learn Divinity. And indeed his house was a private seminary for divers young Gentlemen of this Nation, and more forreigners did resort to him and sojourn with him, to receive from him advice and advancement in their studies: And many that afterwards were eminent in the Churches both here and abroad, were brought up under his eye at least, as *Paul* was at *Gamaliels* feet.

Persons of note that had been his Assistants;

M. *Tanny*. M. *Goodal* Minister at *Horton* by *Colebrook*. M. *Symonds*, (of whom yet in these later times of division M. *Gataker* hath been observed to say, It was pity that our Church had lost him, intimating his turning aside to ways of separation.) Mr. *Grayle*, and others yet living labourers in Gods vineyard.

Of forreigners that sojourned with him, and were as ambitious of being entertained by him, as of being admitted to an Academy, these were some;

M. *Thylen*, after a reverend Pastor of the Dutch Church in *London*,

*London*, (whose Sonne was brought by his Mother but a fortnight afore M. *Gataker's* decease, intreating the same good office in the behalf of him, which the Father had with much comfort enjoyed.) M. *Peters*, M. *And. Demetrius*, M. *Hornbeck*, M. *Rich*, M. *Sword*, M. *Wittefraugel*, M. *Severinus Binzen*, M. *George De May*, D. *Treschovius*.

The strength of his Memory was extraordinary, as may appear by this demonstration (*viz.*) That though he used no Common-place book; yet he had in readiness whatsoever he had read, as his manifold quotations do manifest.

His gifts for Edification may be conjectured by his Works extant, in which he hath shewed himself most like the ingenuous and industrious Bee, for the rare extraction of all manner of knowledge from almost all Authors, and the solid digestion of it first, and then storing it up for the publike good. His polite literature was admired by the great lights of Learning abroad, as the excellent *Salmasius* and others, with whom he held correspondence. And the exercise of it with condescension to children hath been enjoyed with wonder and pleasure at his visitation at *Tunbridg* School with the Right Worshipfull Company of Skinners the worthy Patrons thereof. That, which made all his knowledge both usefull and gratefull, was, that he was neither vain in ostentation, nor morose, nor illiberal in reservation. But beyond all he sacrificed his Talents to God, while he made *Hagar* serve *Sarah*, and contributed the Ægyptian spoyls (all his foreign Learning) to the building of the Tabernacle: for with a strange felicity, he made his humane literature, (both his moral and critical studies,) become subservient to Religion, and instrumental to the explication of heavenly Truths.

His graces of Sanctification were very eminent in all conditions, to all purposes, and toward all relations. In his life, as to his private course, most remarkable were his Piety, Humility and Charity.

His Piety appeared, not only by his diligence in preaching, but also by his own frequenting Gods Ordinances dispensed by others; in order to which he did once at least weekly repair to some Lecture in *London*, so long as he had liberty to look beyond.

yond the bounds of his own Parish. A sign of that Piety, was his great devotion in observing the Lords day, which he consecrated totally (excepting the seasons of repast) unto holy employments. And a fruit of it was his free contribution upon divers occasions to the maintaining of the Lords house of Prayer. And because there is a connexion of sacred persons and things, his love to religious and faithfull Ministers may be looked upon as an act of Piety as well as of Charity.

An evident instance of his zeal for Gods glory, was a constant consideration of Gods Churches abroad, with a diligent inquiry after their estate, and a tender sense of their affliction, which begat that meditation on *Amos* 6.6. intituled *Sorrow for Sion*. His eager desire of a Reformation of things amiss amongst us, was doubtless acceptable to God, though this sinfull nation is yet unworthy to have it satisfied. One special and proper effect of his Piety, I take to be that Holiness of life expresst in a constant tenour of good duties, with the abridgment of his liberty in things indifferent, especially of recreations (for he understood no recreation besides study, and made the *amœner* part of studies, the sauce to the more *austere*) that he might give no scandall to the good, nor encouragement to the bad, citing often those two golden Rules of S^t *Paul*, *All things are lawfull, but all things are not convenient or expedient*; and, *All things are lawfull, but all things edifie not.*

1 Cor. 9. 6. & 10. 23.

His Humility was apparent:

1. In that low esteem he had of his own gifts, which all that knew him admired. He was a true *Moses*, that took not any notice of the shining lustre of his own countenance: like a fair ear of Corn loaden with grain, he bended his head downward: for he had nothing of the Pharisaicall temper, either to advance himself, or to vilifie his meaner-gifted brethren.

2. In his freedom from ambition of outward advantages; for he declined not only large means in the Country, but also both Ecclesiasticall dignities, and Courtly preferments. For he studiously waved the counsell of some that had given notice of him to that hopefull Prince *Henry* (whom God only shewed to this Land, and snatched away to himself,) and had it in design

*Vt de Marcello Virg. Æn. 9. Hunc tantum terris ostendent fata nec ultra, Esse sinent....*

to

to make way for his being admitted Chaplain to his Highneſs. For the ſame reaſon he conſtantly declined publike appearances, ſo that he could not without much reluctancy, be drawn by thoſe who had intereſt in him unto more ſolemn Aſſemblies.

3. In his meek converſation with the meaneſt Chriſtians, for he refuſed not to treat with the pooreſt Chriſtian that repaired unto him for counſel or ſatisfaction.

His Charity was large, though for the moſt part ſecret, both in giving and forgiving to poor perſons; for he would not permit it to blaze, only allowed it to ſhine, when his example was requiſite to lighten and lead others to glorifie God and gratifie men. In redemption of Captives, relief of poor Proteſtants, eſpecially thoſe of the Miniſtry; to the repairs of publick or common loſſes and general calamities, and to the ſetting forward of any good work, he was ſtrangely liberall, the fruit whereof the Lord returned into his own boſome, according to his own word, that *the liberal ſhall be made fat*. For he did not ſo exhauſt himſelf in his life, but that in his laſt Will, he did alſo bequeath unto the poor of the Pariſh of *Redrith* 50lb, to Ten of his Bretheren in the Miniſtery, whoſe wants and diſtreſſes, eſpecially if occaſioned by the iniquity of the times, he did conſider with compaſſion, 50lb; *i.e.* to each of them 5lb; and to eight Widows of Miniſters 5lb apeece, in all 40lb to them. Thus his good works both went before him, and followed him alſo to Heaven, whereby likewiſe he hath left behind him the luſtre of a good Name, for the imitation of them who ſurvive.

Juſtice is preſuppoſed to Charity, for *God hates robbery for ſacrifice*. Iſa. 61. 8. And Mr *Gataker* was exactly juſt in giving every man his due, though he remitted of his own right very frequently, ſo that he was according to the Hebrew phraſe, imitated by the writers of the N.T. a juſt man, that is, a kind, equitable perſon, of a mild diſpoſition; no ſevere exacter of his own, and a free diſpenſer of Gods gifts, ſo that *his Righteouſneſs endures for ever*, both to his honour upon earth, and to his happineſs in Heaven.

In and about his death, to which the courſe of his declining days leads us, eminent were his Patience and Faith, the latter attended

tended with a deep ſenſe of his own ſinnes, which he acknowledged unto God, and to him only was that confeſſion needfull: for as to men his converſation was, as a Biſhops ought to
1 Tim. 3. 2. be, *irreprovable*.

The firſt ſtage to his deceaſe (for *morbus eſt via ad mortem*) was a fainting fit that ſurprized him on Friday night *July* 7th, or rather on Saturday morning *July* 8th. This he made no great account of (for he diſturbed not the reſt of a ſervant by calling for aſſiſtance) becauſe he had at ſundry times ſuch *deliquia* or faintings, wherein he gave Nature leave to work out her victory over thoſe vapours or viſcous humours that oppreſſed her. Yet thus far he made uſe of it, that he compared his infirmity to that of *Seneca*, which according to his relation, the Phyſicians of that age called *meditationem mortis*, and wiſhed it might prove to him a preparation for his diſſolution. The indiſpoſition not ceaſing with that fit, diſcovered it ſelf within a ſhort time to be a Tertian, which how gentle ſoever, yet falling upon a perſon of his age and crazy temper (that had long ſupported a weak frame with a very regular courſe of diet) made his condition doubtfull to his Phiſician, one of learning and worth, that imployed his beſt care and skill about that Patient, that he looked on as a conſiderable Perſon to the whole Church.

*July* 17. Having publiſhed his Will, and taken ſuch order as he thought fit for the ſettlement of his outward eſtate, he compoſed himſelf to God. His Tertian, growing too ſtrong for Nature and Art both, reſolved it ſelf into an almoſt continued Feaver, the extream heat whereof was very painfull: Yet during thoſe conflicts he ſhewed a ſweet calmneſs of minde, a heart weaned from the world, to which he had no affection, though he had a remembrance exactly ſerving for ordering his Charity even to the laſt; and in one word, he repreſented a ſoul wholly ſubmitting to Gods good pleaſure. He profeſt more then once, that no outward thing troubled him ſo much, as the condition of that Reverend Miniſter Mr *Sainthill*, who had but lately undertaken Mr *Gatakers* Charge, upon the uncertain title of Life, which now failing ſo early, beſides the expectation of his friends, that Miniſter he foreſaw was likely to be unſetled and to ſuffer ſome inconvenience.

Though

Though friends and Phyſicians give him incouraging words at viſits, yet he ſenſible of his inward decayes, could not be flattered into vain hopes of long continuance, earneſtly contending that he was not to expect miracles. His expectation of Gods diſmiſſion was ſo fixed, that being conſulted whether he would appoint any one Perſon to perform the laſt office for him; he not ſtartled at the queſtion, appointed Mr *Aſhe* to be intreated to undertake that work, becauſe he had done the ſame at his laſt Wives funerals. And one opportunity caſually offered it ſelf to ſet forward that deſign: for *July* 18. Mr *Aſhe* out of a kinde reſpect to Mr *Gataker*, ſent him two Funerall Sermons preached by him, one at Mr *Whitakers*, the other at Dr *Spurſtows* Childes interment. This gave occaſion to Mr *Gataker* (in the return for that favour) to requeſt the laſt that he could be capable of. Upon the receipt of a Letter to that purpoſe, Mr. *Aſhe* on the Saturday following, viſited his deer and dying friend; who then told him, That *he found him conflicting with his laſt adverſary. He knew the ſting was pulled out, but nature would ſtruggle.* Theſe and other expreſſions Mr *Aſhe* writ down and related at the end of his Sermon.

That day being 22th of *July* in the afternoon, he called for ſome Papers of Mr *Baxters*, ſent to him by the Author, with a deſire of his judgment concerning them: He wiſhed ſome ſhort Notes (for the peruſal of them had been his laſt work) to be read over to him, in which ſomething he altered; and having dictated a Letter to that his Learned and much Reverend Friend, appointed that with the Animadverſions incloſed to be ſent unto him: So vigorous was his minde in a body drooping and dropping into the duſt.

He had now given over the uſe of Phyſick, as to any prolongation of life, for he ſaid he would ſtruggle no more, becauſe he found, that what was preſcribed for the refreſhing of nature, oppreſt it rather, therefore he would wait the Lords leiſure. An ancient ſervant that attended on him, deſiring leave to rectifie the bedcloathes, and ſaying withall, Sr, Your head doth not lye right; he anſwered, *It will lye right in my Coffin.*

*July* 25. at One in the morning, death began to ſeize on his

left foot, from which the ſpirits retiring, he felt the deadneſs of that part, and a very ſharp pain in the part of the leg adjoyning to it. He called for his Sonne, and told him he feared he ſhould have a difficult death. He then commanded two Surgeons to be ſent for to look upon his leg, whom he required to tell him, whether or no his foot were any whit diſcoloured. It ſeems he had conceived ſome fear of a Gangrene, but being ſatisfied that there could not be any ground for ſuch an apprehenſion, he reſted with patience. In the evening of that day, being viſited by Mr *Sainthil*, and lying in great anguiſh with violence of heat, he prayed for *pity and patience, ſupport here, and a comfortable iſſue.*

*July* 26. Early in the morning, full of pain, gaſping and panting, he cried out, *How long Lord, how long? come ſpeedily.* But though death had made an incroachment upon his outward periſhing part, yet his inward man felt no decay: for with a full uſe of reaſon, he that morning ordered the continuation of a weekly relief to certain poor, and alſo of ſome ſmall monethly Penſions to ſome Widows for a ſeaſon, cauſed his Phyſician to be conſulted about taking ſomething that might procure reſt, was erected to a more cheerfull diſpoſition; inquired after News, and diſcourſed freely, yet confeſt himſelf to be in pain. About three of the Clock that afternoon, feeling ſome great change after that putting forth of nature, he called for his Siſter, Sonne and Daughter, to receive his laſt charge: Thus he ſpake unto them; *My heart fails, and my ſtrength fails, but God is my fortreſs and the ſtrong rock of my ſalvation: Into thy hands therefore I commend my ſoul; for thou haſt redeemed me oh God of Truth.* To his Sonne he turned his diſcourſe thus; Sonne you have a great charge, look to it, inſtruct your Wife and family in the fear of God, and diſcharge your Miniſtry conſcientiouſly. To his Siſter (a Gentlewoman two years elder then himſelf) he ſaid; Siſter, I thought you might have gone before me, but God calls for me firſt, I hope we ſhall meet in Heaven, I pray God bleſs you. His Daughter he admoniſhed to minde the world leſs and God more, for that all things without piety and the true fear of God are worth nothing. He adviſed.

viſed that his Sonne *Draper* (being a man of means) would entertain ſome godly Miniſter into his houſe, to teach his children and inſtruct his family. He exhorted them all to concord; which he hoped the rather, becauſe he had cleerely ſetled his Eſtate, ſo as to prevent differences. He inlarged himſelf in each a little, wiſhing all to lay to heart the words of a dying man. After this he deſired that all ſhould withdraw, and leave him to his reſt, which he hoped was at hand: but all his conflicts were not yet accompliſhed.

*July* 27. His voice began to be leſs intelligible, the putrid preternatural heat having furred up his mouth, as is uſuall in Feavers: yet his underſtanding and ſenſes alſo were very quick and active. About ſix of the Clock in the evening, he called for his Sonne to recommend his ſoul unto God by prayer, and endeavoured to expreſs what he deſired, but not ſo cleerly as to be well underſtood: yet by his geſtures he gave aſſurance, that he underſtood perfectly, and concurred fervently with the devotions uſed on his behalf. Within an hour after, nature being quite ſpent, he gave up the Ghoſt, and was tranſlated into that Reſt which he ſo often and earneſtly had deſired to finde in another world, becauſe he could obtain none in this.

Thus after the 43 years inſpection of this pious and diligent Paſtor of *Redrith*, he left his flock, returning to the great and chief Shepheard of our ſouls, from his gracious hands to receive an incorruptible Crown of glory: And of his flock I may take up the words of *Greg. Naz.* to *Baſil*, concerning the condition of that Church whereof *Gregories* Father had been Biſhop; *You ſee how full of ſadneſs and trouble this deſtitute flock appears——making queſtion whether ever it ſhall enjoy another diſcreet ſhepheard, but very confident it ſhall not receive an equal to their deceaſed Paſter, and reſolved to acquieſce ſatisfied in their lot, if they can obtain one that ſhall be not much worſe.*

Greg. Naz. *in Epitaph. parentis.*

ποίμνιον ὁρᾷς ὅσης γέμον ἀθυμίας καὶ κατηφείας, &c. ἀπιστοῦν εἴποτε καὶ ἄλλου ποιμένος συνετοῦ ἐπιτεύξεται, ἀγαπῶν δ' ἄν, καὶ εἰ μὴ παρὰ πολὺ χείρονος,

For his Perſon, the expreſs whereof (though often importuned by deer friends) he would never allow to be taken either by pencil or ſculpture: He was of a middle ſtature, of a thin body, and of a lively countenance, freſh complexion, that looked

young when he came to teach at *Lincolns Inne*, and yet was grey betimes, that made him be thought elder then he was, becauſe he had long appeared ancient in the eye of the world; of a choicely temperate diet; of a free and cheerfull converſation, addicted to ſtudy, but not ſecluding himſelf from fit company; of a quick apprehenſion, ſharp reaſon, ſolid judgment, vaſt memory, which by Gods mercy continued freſh to the laſt of his days: He was *helluo librorum*, one that did not vainly increaſe his Library for ſhew, but choſe Books for uſe, which he made of them ſo happily, that he had conquered a ſtrange portion of Learning, and made it ſerve him upon all occaſions. He was not ſo great a Treaſurer, as a free diſpencer of thoſe riches of the minde, which he did communicate readily, expeditely, cleerly. He was an ornament of the Univerſity, and of that Society deſigned for the ſtudy of Law; a light of the Church, the Salt of the place where he abode: a loving Husband, a diſcreet Parent, a faithfull Friend, a kind Neighbour, a curteous entertainer of ſtrangers, a candid encourager of Students, a ſtout Champion for the Truth, yet a lover of Peace, preſerving the unity of Charity where there was a difference of judgement; an adverſary to novel fancies as well as to antiquated ſuperſtitions in Religion: of a Chriſtian magnanimity to deſpiſe the world, and therefore reſolute through bad report as well as good to maintain a cleer conſcience. Briefly, he was a faithfull Shepheard, and a fit myrror for Paſtors, as well as an exact pattern for people; who having almoſt completed 80 years, departed full of life, but being dead yet ſpeaks in his living monuments of ſound Learning.

*Satur vitæ tanquam convivæ recedit.* Hor.

## A Catalogue of the Works of Mr THOMAS GATAKER B.D. now extant.

OF *the nature and uſe of Lots* 4°. 1. Edit. 1619. 2d Edit. reviewed, corrected and enlarged, 1627.

*A juſt defence of the ſame againſt* Mr J. Balmford 4°, 1623.

*Thomæ Gatakeri Londinatis Antitheſis, partim Gulielmi Amesii, partim Gisberti Voetii de Sorte Theſibus repoſita*, 4° 1638.

*A diſcourſe of Tranſubſtantiation, with a Defence thereof*, 4° 1624.

*Davids Inſtructer.*
*The Chriſtian mans care.*
*The Spiritual Watch.*
*The Gain of Godlineſs, with Self-Sufficiency.*
*The juſt mans joy, with Signs of Sincerity.*
*Jacobs Thankefulneſs.*
*Davids Remembrancer.*
*Noahs Obedience.*
*An Anniverſary Memorial of* Englands *delivery in* 88.
*Sorrow for Sion.*
*Gods Parley with Princes, with an Appeal from them to him.*
*Eleazers Prayer, a Marriage Sermon.*
*A good Wife Gods gift.*
*A Wife indeed.*
*Marriage Duties.*
*Deaths Advantage.*
*The benefit of a Good Name, and a Good End.*
*Abrahams Deceaſe.*
*Jeroboams Sonnes Deceaſe.*
*Chriſtian Conſtancy Crowned by Chriſt.*

Theſe publiſhed firſt ſeverally in 4°, were after collected into one Volume in *Folio*.

*The*

*The Deceaſe of Lazarus in* 4°.
*S^r* Stephens *laſt Will and Teſtament* 4°.
*A Defence of M^r* Bradſhaw *againſt* J.Canne 4°.
*Gods Eye on his Iſrael* 4°.
*A Miſtake removed, and Free-Grace,*&c. *in Anſwer to* J. Saltmarſh 4°,1646.
*Shadows without Subſtance, a Rejoynder* adverſus eundem 4°, 1646.
*Myſterious Clouds and Miſts,*&c. *an Anſwer to* J. Simpſon 4°, 1648.
M.Anthony Wottous *Defence.* 8°. 1641.
*A true Relation of Paſſages between M^r* Wotton *and M^r* Walker 4°,1642.
*An Anſwer to Mr.*G.Walkers *Vindication* 4°,1642.
*A Vindication of the Annotations on* Jer.10.2. 4°,1653.
*A Diſcourſe Apologetical* 4°,1654.
*Marcus Antoninus Imp. cum Commentario* 4°,1652.
*De Novi Inſtrumenti Stylo Diſſertatio adverſus Pfochenii diatribam.* 4°,1648.
*Cinnus,ſive Adverſaria Miſcellanea Lib.*6. 4°,1651.
*De Baptiſmatis Infantilis vi & efficaciâ diſceptatio inter D.S. Wardum & Th.Gatakerum* 8°,1652.
*T.G.Strictura in D.Davenantii Epiſtolam* 8°,1654.
*De Tetragrammato* 8°.
*Ejuſdem Vindicatio adverſus Capellum* 8°.
*De Bivocalibus diſſertatio Philologica* 8°.
*Animadverſiones in J. Piſcatoris & L. Lucij ſcripta adverſaria de cauſa meritoria Juſtificationis, cum reſponſione ad L. Lucij vindicias* 12°. 1641.
*Franciſci Gomari diſputationis Elenctica, de Juſtificationis materiâ & formâ, Elenchus* 8o. 1640.
*Strictura in* Barth.Wegelini *Sangallenſis de Obedientiâ Chriſti diſputationem Theologicam* 8° 1653.
*The Prophcies of* Iſaiah, Jeremiah, *with the* Lamentations, *which were the portion aſſigned him in the great Work of Notes upon the Bible.*

# A PIOUS EPIGRAM OF Mr GATAKER:

**Presumed to be His, both because it is a just expression of the intimate frame of his soul, and because it is found written with some alterations of the words by his own hand, and that not long before his end, as appears by the spelling.**

I Thirst for thirstineſs; I weep for tears;
Well pleasd I am to be displeaſed thus;
The oneſy thing I fear is want of fears;
Suſpecting I am not ſuſpicious.
I cannot choos but live, becauſe I die;
And, when I am not ded, how glad am I!

Yet, when I am thus glad for ſens of pain,
And careful am, leſt I ſhould careles be,
Then do I griev for being glad again,
And fear leſt careleſnes take care from me.
Amids theſe reſtles thoughts this reſt I find,
For thoſe that reſt not here, ther's reſt behind.

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In Funere THOMÆ GATAKERI S.T.B.
Viri Doctiſſimi
Octogenarii Vegeti & venerandi Senis.

*QUaliter ales Arabs longæ pertæſa ſenectæ,*
*Et cupiens vitam morte parare novam,*

*Undiq; congesto pretiosa in funera thure,*
*Ardet in optato victima grata rogo:*
*Sic inter Sacros famæ & virtutes odores*
*Exuvias ponis tu* Gatakere *tuas.*
*Spiritus eluso tumulo remeavit ad astra,*
*Circumfert nomen Fama per ora virûm.*
*Tu Magnus quoties evolvitur* Antoninus,
*Scilicet a Doctis usq; legére viris.*
*Non tun sat tristi deflerem funera versu,*
*Sufficeret totas si mihi* Camus *aquas.*
*Ast aliquâ volui cineres tibi spargere guttâ;*
*Hanc tibi non ficti pignus amoris habe.*

G. DILLINGAMUS T.B.
Coll. Eman. Præf.

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## In obitum Reverendi admodum senis, & præstantissimi Theologi, nec minùs pietate quàm omnifaria eruditione eximii, THOMÆ GATAKERI, Sacræ Theologiæ Baccalaurei, & Ecclesiæ *Rotheriensis* propè Londinum Pastoris vigilantissimi Epicedium.

*QUò fugis, (ah!) Phœbi & Musarum magne Sacerdos?*
*O quid agis? sic tecum unà cœlumq; diemq;*
*Eripis Anglorum ex oculis servasq; sepulchro*
*Doctrinæ jubar, & miseros in nocte relinquis?*
*Vidimus (en!) atras vel te vivente tenebras*
*Ingruere, & densas paulatim crescere nubes;*
*Te semel extincto quanta hæc caligo futura est!*
*Lumine tam grandi aut quid non metuamus adempto?*
*Hei mihi, nunc iterum invisum caput exeret Orco*
*Horrida barbaries, imaq; excita barathro*
*Desidia, & Lethe, & languor, sociusq; soporis*
*Torpor iners, rudis error, & ignorantia mater,*
*Et soror, & conjux vitii, velut agmine facto*

*In*

*In nos junctâ ruent, post quàm te fata tulêrunt,*
*Gentis Apollineæ columen: Tu nempe domare*
*Herculeâ hanc Hydram dextrâ, divine, solebas,*
*Ingenuiq; acie, & calamo configere monstra,*
*(Hæ tibi erant artes) & Lernam pellere mundo;*
*Tam benè cavisti nè barbara secla redirent,*
*Discutiens cæcas Linguarum Luce tenebras.*
*Scilicet hæc pridém didicit te præsule clerus,*
*Exemploq; tuo, stolidâ quæ ænigmata vulgo,*
*Philologo licet esse pio; legisse profanos,*
*Non facit: & veteres fas est versare poëtas,*
*Fasq; illis etiam, Christi qui castra sequuntur,*
*Colligere & sacras Gentili è stercore gemmas,*
*Ægypti spolia atq; aurum. Sic Paulus Aratum,*
*Sic & Aristophanem Chrysostomus, & Gatakerus*
*Euripidem, & magnum (quid, Zoile, frendis?) Homerum,*
*Et Sophoclem, & quem non Græcorum heroa revolvit;*
*Cuncta animo expendens, Critices & pumice limans,*
*Omnia pervolitans, mistas & floribus herbas*
*Delibat patiens, herbas apis instar amaras,*
*Mellificans, nectarq; bibit sine felle salubres*
*Et carpit succos, & Cinnum conficit ore.*
*Quot, quantosq; duces è Gentibus, atq; tribunas*
*Ille catenatos disponit margine longo,*
*Ingentis animas, captivaq; nomina ducit*
*Post Evangelii currum, Christiq; triumpho*
*Et Latium, & doctas famulari cogit Athenas!*
*Sic ille, Hesperiæ ditatus munere gazæ;*
*Nec minùs ex Oriente potens, seu fortè Jehovæ*
*Vindicet Augustum nomen vocalibus ornans*
*Ritè suis, sacramq; superstitione Tetractyn*
*Liberet, & cæci castiget dogmata vulpi:*
*Seu doceat Græcos Eoo ex fonte rigatos,*
*Sæpe etiam & Pauli phrasin ex Oriente petitam,*
*Et tessellatos Hebræo idiomate libros,*
*Fœderic ille Novi, frustrà obnitente Phiceno.*
*Nunc etiam cordi est Aurelius unus & alter,*

*Quos ille inter se solerti indagine mentis*
*Comparat, & quantùm aeficerit Antoninus*
*Advertit, quantùmq; Stoam superaverit Hippo,*
*Et Paulus Senecam, & quantùm à cognomine Marco*
*Distet Philosophus, tamen hic non sordidus autor*
*Morum, & divini radens confinia veri;*
*Propterea & noster limâq; & luce, ejusq;*
*Dignatur curis, (opus ære perennius omni, &*
*Marmore) & egregiis mirè centonibus ornat.*
*Nec minùs intereà cœli mysteria pandit*
*Sedulus è rostris, & Christum personat ore,*
*Ore, sed & scriptis; quot enim monumenta reliquit*
*Mysta sacer? quot sermones, quos fuderat ardor*
*Entheus, æternæ divina volumine famæ?*
*Deniq;, nec vocis tonitru quàm fulgure vitæ*
*Clarior, exemplo morum, & probitate coruscat*
*Exornatq; fidem factis, & verba coronat.*
*Talis eras, Gatakere Pater, dum vita manebat,*
*Vitâ chare magìs; transcendens computa Mosis,*
*Atq; vigorem æquans, vegetâ viridiq; senectâ,*
*Ingenio florens etiam vergentibus annis,*
*Tertius inter nos, dum vixti Varro superstes,*
*(E reliquis alter Themidos decus, alter Iernes.)*
*Doctrinam at superans meritis, & pectore puro, &*
*Moribus integris: O mentis acumine felix,*
*Sed pietate magis! debetur laurea doctis,*
*Sed major sanctis. O terq; quaterq; beate!*
** O felix quicunq; bonus! sic itur ad astra.*
*Macte ergo virtute tuâ, Pater; i pede fausto,*
*Quò tua te pietas simul & doctrina vocavit.*
*I bonus, i felix, cælestibus utere fatis;*
*Præmia virtutis sic nominis omen habebis.*

* Θωμᾶς ὁ Γατακᾶρος. Anag. τὰ μακὰρ Γαγαθός.

JAC. DUPORT.
Collegii Sanctæ atq; individuæ Trinitatis
apud Cantabrigienses senior Socius.

DESIDERIUM;

# DESIDERIUM;
## SIVE,
## In morte GATAKERIANA
## Fletus.

*ERgòne ſtylo Sulcandus* Dei Fundus?
*Hoc enim propè nomen ſonat.*
*Ergóne votorum planſtris in cœlum evehenda* Dei Meſſis?
*Hoc enim excidium indicat.*
*Ergóne lacrymarum nimbis irrigandum Dei ſemen?*
*Hoc enim ſepulchrum monet.*
*At veró impares nimis ſumus tantæ Agriculturæ,*
*Nec ariſta hac noſtro indiget vehiculo:*
*Fundamur igitur in fletus, viator.*
*Mecum flebis, ubi flendum noveris.*
*Flebimus* Gatakerum:
*(Scilicet Te nobis (Bone vir) non Tibi.)*
*Seculi noſtri Deſiderium & futuri.*
*At fortiùs* expetunt *ſuperi,*
*Suóſque continnò in amplexus rapiunt.*
*Nobis* deſiderare *eſt carere.*
*Quanta, quanta jactura!*
*Adſideas, querule Mercator,*
*Et diſcas tandem naufragia vera.*
*Perijt, (ſi tamen hoc ſit perire,)*
Pius, Probus, Literatus:
*Quæ tria ſunt omnia.*
*Hunc deſideramus, lugemus has virtutes;*
*Raramque ſimul in ſenectute ſenectutem.*
Pium *quis dubitat? aſcerſivit Cœlum.*
Probum *quis negat? teſtantur ſuperſtites.*
Eruditum *quis rogat? loquuntur ſcripta.*
*Viator, huc oculos.*
*En amicam iſtam litigationem de Magno Tetragrammato*
Salmurienſi *cum* Capella *initam.*
*Ceſſavit verò tandem de Nomine lis, Rem tenet.*
*Tranquillam ecce in re Baptiſmali argumentorum vim,*

Wardum *quà petijt* Cantabrigiensem;
*Strenuum hunc, & virum Majorum gentium.*
*Sed & hanc item direxit utrumque amplexum Cœlum.*
*Validam dein & impetuosam cerne machinam,*
*Quà dum Astrorum* Aristocratiam *deturbare satagit,*
*Infamem istam Tytannidem,*
*Et habenas revocare in manus Monarchæ Jovis,*
*Insiliunt undique astrorum (uti audiunt) periti,*
*Noviſque suis impetunt argumentis,*
*Dicterijs & Spurcitie.*
*Ille autem discessit Astra propiùs intuiturus:*
*Desideranique jam Astrologi in quem venenum exscreent.*
*Nobilem tandem & ultimum en tibi laborem,*
*(Certò oculis nostris ultimum)*
Antoninum *Optimum Maximum,*
*(Ingens Imperij decus, & Musarum delicias)*
*Quem alii* in Mædium *tulere, luce donatum.*
*Detineo Te, Viator?*
*Catervatim cerne quæ scripsit quæque est Meditatus,*
*Tuisque demum relaturus abi,*
*Ceteros parâsse sibi Bibliothecas,* Gatakerum *fecisse.*
*Quod si hæc talia nobiscum flere renuas.*
*At saltem vices tuas dolè.*
*Jacet hic Viatorum Desiderium,*
*Advenarum Hospes frequens, lubensque:*
*Necessum jam ut fleas,*
*Abeasque.*

A.M.

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On

# ON THE
## Death of the moſt Reverend, Learned, Holy
# Mr THOMAS GATAKER.

NExt to my dear, and dearer Uncle than
I could expreſſe though I were more then Man;
Whoſe Life by all ſo precioufly eſteem'd
I with mine own would gladly have redeem'd:
And were not Death well undergone to ſave
So great a Treaſure from the hungry Grave?
Next unto Him, my Soul doth mourning wear
For his dear Friend the Famous *Gataker*.
Till now the Adage I did ſcarce beleeve,
Which ſaies, *To fronts we muſt no credence give.*
To my great grief too true I finde it now,
So much deceived by his ſmoother brow;
Which with the Roſe and Lilly that did deck
His, and would have becom'd a Ladies cheek,
Did promiſe fair, and made me hope that He
Might raiſe eight Decads to a Century.
Doubtleſſe moſt perfect was the Harmony
Of's Elements, as was his Symmetry:
Thus Body and Soul in him were bravely met
And matcht, but that the one though very neat,
No large dimenſions had, the other was
More like an Angel clos'd in ſuch a caſe.
A neat ſmall manſion this doth entertain
Sometimes a ſtately Lady with her Train.
He was (ah killing word, *He was!* alas,
That now I cannot ſay, *He is*, but was.)
A Living Star, and that as eminent
As any ſhin'd i'th Britiſh Firmament.
But that's too modeſt and anguſt; 'Tis thought
That even *Europe*, though ſo fully fraught
With rarely Learned Children, yet hath none

That

M. *Richard Dugard* B. D. Rector of *Fulleeby* in *Lincolnſhire*, a long time Fellow of *Sidney* College in *Cambridge*, as alſo M. *Gataker* was.

That could in all things parallel This Son.
Beleeve I do, more truly none then He
Could ere be cal'd a *Living Library*.
His industry long since had treasured
All Learning in his comprehensive Head:
The crucified three Languages spake aloud
His matchlesse skill, and seemed of Him proud.
The Arts a better Master have not known;
The Fathers, Councils, Schoolmen, were his own.
All Neoterick Worthies he did know
As perfectly as they themselves could do.
Now though he were (none ever more then He)
A perfect *Body of Divinity*,
And such a Phœnix, yet his Lowlinesse
Was such as if he had been nothing lesse:
Great Parts and Acquisitions commonly
Attended are with a proud Tympany,
So were not his, but such that God he knew,
And knew himself, and his mean Brother too.
Nor did his worth lie buried in his Breast,
As Misers Gold's confined to their Chest:
His light did shine as freely as the Suns,
Or as the water from the fountain runs;
Witnesse his *Pulpit-pains*, which ne're did cease
Till Sicknesse serv'd him with a Writ of Ease,
And *pains in's house*, which a *Gymnasium*
Or *Schola Illustris* was, whither did come
Many from far, whose joy it was to sit,
And reap rare notions at *Gamaliels* feet,
And *Pains at's Pen*; his most transcendent Pen,
Which doth demonstrate Him a Man of Men.
As God did once the Cherubims employ,
Arm'd with a flaming Sword to guard the way
O'th Tree of Life, So did he this man raise
With his choise Pen to vindicate his wayes,
And sacred Truth; which none could ever do
More faithfully, for he refus'd to know

His

His deareſt friends,(as *Levi* once,) though none
Were more exact in that Relation.
He knew that Truth moſt Lovely is,and that
What ere we weigh, It muſt preponderate.
And as his Pen was often militant
(Nor leſs triumphant,)ſo edificant
It alſo was; like thoſe bleſt Builders,who
Stood on their Guard,and ſtoutly builded too.
What Pious,Pretious Peeces have there come
(All trimmd with richeſt Fringe)out of his Loome!
But above all his Notes on the firſt paire
Of Major Prophets juſtly valued are,
As the moſt golden Key that ere was made
To open Gods deep Treaſure therein layd.
How doth the Church in Them rejoice! how grieve
That he did not a greater meaſure give
Of ſuch like Quinteſſentiall Annotations!
Too ſoon he left us in the Lamentations.
But now he leaves us worſe leaving us quite,
And bidding us for evermore Good Night.
It muſt be night when ſuch a Sunne doth ſet,
A Night of Woe and Lamentation Great.
Which is the more,becauſe we greatly fear
We nere ſhall ſee another GATAKER.
Whoſe Grave may proudly ſay, Lo,here doth lye
Great *Gataker*,that Univerſity.

THO. DUGARD, M.A.R.B.

*NEque Funeri Tanti Viri,neq; Muneri*
*Meo Colentis arbitror factum ſatis,*
*Vernaculis niſi paucula adjiciam modis*
*Latialibus veſtita ſaltem vocibus.*
*At quum perinde,ut diſplicet ſilentium,*
*Non Verba ſuppetant,paria votis,mihi:*
*Viſum eſt ab ipſo mutuari Mortuo*
*Quæ vivus olim ſudit: Et ſic optimè*
*Illius expedire ſe Laudes valent,*
*Ut proprio Sol explicat ſe Lumine.*

Habentur hi versus D. Gazaker, inter alios tum ipsius tum aliorum in calce Prælectionum D. Whitakeri de Ecclesia.

*Squalida luctifico tundantur pectora planctu:*
*Perfundat teneras lacryma salsa genas.*
*Omnibus in vicis adsit pullata caterva:*
*Pellantur subitò gaudia cuncta procul.*
*A terris superas abiit* Whitakerus *ad auras,*
*Ætatis nostræ gloria, fama, decus.*
*Quo magis ornatum vix fando accepimus unquam*
*Doctrinâ, ingenio, religione, fide.*
*Linguarum nemo plus cognitione valebat.*
*Arsoniam spectas? Tullius alter erat.*
*Cum Graiis quisquis sermones nectere Graios*
*Audiret, patrio crederet ore loqui.*
*Hebræa nemo feliciùs abdita linguæ*
*Exploret sensus elicit ave probos.*
*Ingenium quantum, facundia quanta, quot esset*
*Artibus excultus, scripta relicta docent.*
*Præcipuè ornabat divina scientia mentem,*
*Atq; huic juncta soror religionis amor.*
*Fidus præco Dei, humani figmenta cerebri*
*Rejecit, pendens semper ab ore Dei.*
*Sincerè populo divina oracula tradens*
*Ad Christum docuit quæ via recta ferat.*
*Exemplum pietatis erat, virtutis imago,*
*Doctrinæ culmen, religionis apex.*
*Mens humilis: purusq; animus: patiensq; laborum*
*Corpus: & immuneris vita referta bonis:*
*Frons hilaris: faciles aures: pectusq; fidele:*
*Sermo pacificus: lingua diserta fuit:*
*Os verax: mites oculi: gravitate refulgens*
*Vultus: cor placidum: dextra benigna bonis.*
*Cum virtute atq; arte alios superaverit omnes,*
*Hæc, dubium, latus an latior illa fiet.*
*Sed quid ego conor* Whitakeri *exponere laudes,*
*Quem laudare satis nemo poeta queat?*
*Quid laudo, cujus cunctas celebratur ad oras*
*Nomen, quæ Christi numina sancta colunt:*

Cujus

*Cujus ſcripta diſerta, opus ære perennius omni,*
*Jam paſſim volitant docta per ora virûm?*
*Scripſerat hæc quondam* Gatakerus *de* Whitakero,
*Heros quum ſuperas ſtrenderet ille domos.*
*Scriberet hæc pariter* Whitakerus *de* Gatakero,
*Si nunc in vivis eſſet ut antè fuit.*
*Conveniſſe tibi conſtat* Whitakere, *viciſſim*
*Quàm bene conveniunt &* Gatakere *tibi!*

Anno Dom. 1594.

T. D.

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## ON THE
## Death of the Excellently Learned and Pious
# Mr GATAKER.

IF Man created Upright ſo had ſtood,
Should This, though leſs Ill, yet have had more Good?
For what, while militant on earth, he knew,
Angels themſelves deſire to look into.
And above Natures beſt his Grace ſo high,
Hath of her worſt obtaind the Victory.
Whereto while Death it ſelf Perfection gives,
By's Doctrine and Example ſtill he lives,
With us too: though departed, that is, gone,
(Having learn'd all here) where more is to be known.

*W. W.*

## Carmen Elegiacum in obitum Mri THOMÆ GATAKERI, Rdi Theologi, politioris literaturæ Fautoris simul ac Restauratoris optimi.

*OCcidit heu! summi fulgoris stella corruscans,*
*Occidit, ut surgat stella decora poli.*
*Lumina non pereunt, è terrâ sumpta, fruuntur*
*Majori cœlis luce, micante Deo.*
*Vixit, & ignaros, potuit quoscunq; docebat*
*Tàm vitæ exemplo, quàm prece, voce, manu.*
*Juppiter in terris, linguâ sua flumina vibrans,*
*Voce tonans, pravos terruit; inde pii.*
*Justitiæ celebrem retulit pietate Noachum*
*Præconem; Moses moribus alter erat.*
*Quàm docuit, didicit* Gatakerus! *vivere multos*
*In Christo docuit, sic didicitq; mori.*
*Docto scribenti calamo de sortibus olim*
*Supremum tandem sors tulit atra diem.*
*Non sic fata solent: quæ te* Gatakere *merentem*
*Siverunt Juvenem, mœsta tulêre senem.*
*Ullo si doluit Pietas, vel mœsta querelas*
*Tempore perfudit, jam bene flere decet.*
*Si literæ lacrymas unquam sparsere politæ,*
*Cum fulcrum recedit, jam doluisse licet.*
*Te dolet Urbs celebris, dolet Anglia mœsta Prophetam*
*Ereptum templis te decus ipsa suis.*
*Cuncti te flemus, te ploraremus in ævum,*
*Si non constaret te coluisse Deum.*

### EPITAPHIUM.

*HIc situs est, qui dum docuit, dum scripsit, ab omni*
*Omnigenæ laudis puncta recepit. Abit:*
*Intravit cœlum postquam* Gatakerus *amœnum,*
*Quod loquar? omnigenæ puncta salutis habet.*

Expirantis

## Expirantis GATAKERI Apoſtrophe ad Fratres ſuperſtites, Paſtores Anglicanos.

THOMAS GATAKERUS,
Anagr.
*Urge, mak haſt to us.*

FArewell; bright-ſhining-ſtars! yet ere I part,
Ile leave the ſenſe of my laſt gaſping heart,
With you dear ſouls: For ſtrayt my ſpirit muſt
Be thron'd in bliſs, my body turn'd to duſt.

Behold the wildbore-hereticks, whoſe powre
Deeply's engag'd Gods vineyard to devoure.
*Urge*, and be valiant: * *Noah's* now had need * 2 Pet. 2. 5.
Proye mighty *Nimrods* to run down this breed.
Behold ye Fox-like-Schiſmaticks, who trade
* Gods vine to ruine; Ah our Church is made * 2 Cant 15.
A den of theeving Foxes: Theſe conſpire
Like *Sampſons* Foxes to ſet all on fire.
*Urge* here, purſue them by all means you may,
Dumb-dogs prove uſeleſs to devour this prey.
Since Sheepe-skin-Wolves do ramble; Sheepheards look
Now to your Lambs, uſe well your Sheepheards crook.
The Tyger-Ranters rage: This *Hectors* face
Is much diſguis'd to th'Churches ſad diſgrace.
Pluck off his vizard, and unrip his ſtate,
That all Gods flock may ſee this Tygers fate.
*Romes* ravenous blood-hounds, from their helliſh den
Are rays'd by th'ſound of th'Devils horn: oh then
You *Iſraels* Watchmen! their hid traces find;
Wound them, and make them leave their prey behind.
The Pope hath got Arithmetick in's Crown,
Who multiplies his Popedoms up and down.
Each Church erects a chair: 'tis ſad to ſee
So many plead infallibilitye.

Divide and multiply, this Artiſt cryes,
From ſuch diviſion, do my ſummes ariſe.
United force is ſtrong, let your band be
A threefold cord of love and unity.
See and condole our ſhaken Churches ſtate,
Which walking-earth-quakes totter'd have of late:
Theſe ſure would counted be an heav'nly nation,
'Cauſe all their motion is meer trepidation.
* Iſa. 66. * Who trembles at Gods word ſhall favour find
Whileſt word-leſs Quakers ſhall go down the wind.
*Urge* here, fear not, i'th ſtrength of God be ſtrong,
A quaking hoſt can never ſtand out long.
The Church a Lilly is 'mongſt thorns: oh ſtrive
To lop theſe thorns and make the Lilly thrive.
Ye Pilots are i'th' Churches Ship; ſayl on
Though through a ſea of blood to mount Sion.
And now methinks grim death 'gins to appear,
Which once was diſmal, now my ſoul doth chear.
Its ſting is gone, and now 'twill me advance,
To juſt mens ſouls made perfect, in one glance.
My laſt ſand's run, my life i'le breathe out thus,

*Urge* { Souls in preaching / God in praying / Chriſt in all things } *and mak haſt to us.*

J. STILLINGFLEETE
D. Joh. Coll. Cant. Socius.

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## *On the Death of that Reverend and eminently Learned Divine* Mr THOMAS GATAKER.

WHo's this that lyes thus breathleſs? dolefull ſight!
The worthy *Gataker*; That beauteous light
Hath left our Hemiſphere. Ah! he is gone,
Who was the glory deem'd of Helicon.

The

The Muses joy is fled; a magazine
Of Learning's here blown up. The Sisters nine,
Could they but rate their loss, (such hath it been)
With tears they'd make an other Hippocrene.
Poor house of clay! oh, how it empty lyes!
The furniture's remov'd to Paradise.
Angels have hence convigh'd the jewell-mind;
Nought but the cabinet is left behind.
Adieu young *Nestor*; seldom have we seen
An head so gray, and parts so fresh and green.
His speech to deck such flowers he could bring,
In ages winter one would swear 'twere spring:
But now, for florid language, we may find,
Dumbe Rhetoricke; with silence cryes her: mind,
Oh! mind your latter ends; death's sometimes late,
But who could ere his life perpetuate?
We thought his preaching done, but here we have
One Sermon more, and for his text, *the grave*.
Be faithfull, you, who *Sions* walls do keep,
Watchmen themselves must once be laid to sleep.

W. TWYNE Fell. of
St *Joh.* Coll. in *Camb.*

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## In obitum Viri Clariss. Doctissimiq;
## Mri THOMÆ GATAKERI θρηνῳδία.

*PLectro paulisper posito festiva sonante,*
*Jam melos, attonitæ modulantur triste Camænæ,*
*Ingeminatq; Caput præclarum linquere terras;*
*Tum sic effatæ, Quæ vestram insania mentem*
*Exagitat, Parcæ, vel quæ malesana medullas*
*Intùs agit rabies, ut converratis in unum*
*Quisquilias, gemmasq; Rosam Carpatis, & algam?*
*Delicias mundi, sécli miracula quævis*
*Haud secus ac fæces vulgi, Sordesq; profanas*

*Amoveatis*

*Amoveatis? adhuc tantane ſororibus iræ?*
*Quò tandem effûgit, quæve occupat iſte locorum*
*Abâita, qui quondam præclarâ nominis omnes*
*Famâ præſtinxit, nulli pietate ſecundus?*
*Mens polita, Deûm proles germana, Minervæ*
*Mercuriiq; domus, Muſis & digna teneri*
*Pieria, ac charitum ſedes & hortus amœnus!*
*Tam docto Calamo referunt accepta Camœnæ*
*Cedro digna, ſed & meruere inſculpier auro.*
*Hic, quoniam Culmen virtutis Contigit altum,*
*Quo nullum patitur ſublimius infera moles*
*Terreſtrie, ſedes quærit recipitq; Deorum.*
*Hunc inter populos illuſtris fama perennat,*
*Longéque transfert multùm venerabile nomen.*

J.T.

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Ad Tumulum THO. GATAKERI, Londinatis, S.S. Theol. Bacc.

*EXuviæ cujus? GATAKERI. Plura referre*
*Haud opus: ad laudes vox ea ſola ſatis.*

GUIL. DUGARD, Schola Merc. Sciſs. Moderator.

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*FINIS.*

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UMI